The Glorious

Kingdom of Christ,

Described and clearly Vindicated,

Against the bold Asserters of a Future Calling and Reign of the Jews, and 1000 years before the Conflagration, and the Asserters of the 1000 years Kingdom after the Conflagration.

Opening the Promise of the New Heaven and Earth and the Everlastingness of Christ's Kingdom, against their debasing it, who confine it to 1000 years, which with the Lord is but as One day.

Answering Mr. *Tho. Beverley*, who imposed this Task, [illegible] his oft and earnest Challenges of all the [illegible] *Sadducees of the Apostasie*, in his [illegible] and Catechisms, &c.

[illegible] *ARD BAXTER*, whose Comfort is [illegible] the Hope of [illegible] Kingdom.

Peter 3. 13. *We according to his Promise look for New Heavens and a New Earth, wherein dwelleth Righteousness.* (After the Conflagration.)

LONDON,

Printed by *T. Snowden*, for *Thomas Parkhurst* at the *Bible* and *Three Crowns*, the lower end of *Cheapside*. 1691.

To Mr. *Increase Mather*, the Learned and Pious Rector of the *New-England* Colledge (now in *London.*)

Worthy Sir,

WHen it befalleth me to differ from men more judicious, it is not because I have a greater esteem of my Intellect than of theirs, but because that which to me seemeth Evidence constraineth me. And when I publish that seeming Evidence, it is not in expectation that any receive it, save those that by impartial deliberate thoughts, discerning it, are convinced by it. I therefore craved your censure of these Papers, because I found that you had long and laboriously studied the Controversie, and were confident of much of that which I write against: I have read no man that hath handled it with so much Learning and Moderation as you have done: And therefore I knew no man fitter, if I err, to detect my Errours. And as your Candour is rather for my publishing, than suppressing these Papers; so truly I am so far from disliking a true Confutation of this (or any Errour that I shall publish) that I therefore direct these lines to you, to intreat you, to write (whether I be alive or dead) your Reasons against any momentous or dangerous Errour which you shall here find: That as we thus friendly consent to such a Collision, or rather Communication, as may kindle some further sparks of light, the Readers may be helpt by comparing all, the better to find out the truth.

Seeing the chief Writers for the Millennium *are Conformists, (and men of greatest Learning and Piety among them) as* Jos. Mede, *Dr.* More, *Dr.* Twisse, *(then conformable) Dr.* Cressoner, *Mr.* Beverley, *Mr.* J. M. *&c. I hope they will not take it for scandalous in you and me herein to differ.*

You have partly relieved me against some Accusations of Singularity, when you tell your Readers (in the Preface to your English Mystery) *that so many think the Thousand years past already, viz.* "*That* Aretius, Bilney, Wickleffe, Walter Brute, Benno "Cardin, *&c. thought that the time began at the Birth of Christ.*

"*That* Viegas, Pererius, Augustine, Primasius, Beda, An- "dreas, *thought it began at the Passion of Christ: That* Junius, "Pareus, Dent, Broughton, Bibliander, Usher, *thought it be-* "*gan at the Destruction of the Jewish State: And that even* "Brightman, Major, Forbes, Willet, Gerhard, Guild, Cart- "wright, *as well as* Alcasar Castiglius, *begin it at* Constantines

"*Intro-*

"Inthronization, which is at the same with John Fox (*Acts and Mon. Vol.* 1. *p.* 111.) Grotius, Hamond, *and many others that begin it at the Fall of* Maxentius, *or* Licinius, *or at* Constantines *Edict for Christians, from whence to the* Ottoman *Empire say they was just a Thousand years;* "*And that the Conversion of* "*the Jews will not be till the present state of this World be near its* "*end, you hold with* Beda, Estius, Acosta, Stella, Zanchy, Per-"kins, Vossius, Finnus.

"*And page* 20. *you believe that the* 1290 *years in* Dan. *are past* "*long ago, as you say,* Arnold. de Villa nova, *The Author* "*of the Problem Mr.* Stevens, Mede, Alsted, Lud. Capellus, "*Dr.* Twisse (*to whom I may add many more.*)

"*Though you are plain, that the Thousand years are not before* "*the Conflagration, and that Antichrist shall not be finally destroy-*"*ed till then (though* Rome *shall) and that a Thousand years will* "*be but a part, a morning of the last great day, in which the Just* "*only shall rise, and that the evening will be the time of the rising of* "*the unjust to destruction, and the space that is till Christ give up the* "*Kingdom;* &c.] *Yet because of-times you joyn the Jews earthly Monarchy so obscurely with the Resurrection, without mentioning the intervening Conflagration, I intreat you in your next to make your self therein more intelligible: And give some proof that the wicked shall not be raised nor judged till after the Thousand years, (neither those dead before, nor those found alive at the Conflagration: seeing many words of Christ and* Paul *seem plainly to assert a common Judgment, of Sheep and Goats, just and unjust, at the same time of Christs coming.*

As to my Opinion, that Pagan Rome *was* Babylon, *I have so much to say for it, as must not here be repeated: If that cast away my reputation with any or many, let it go: He is unworthy of reputation that cannot give it up for Truth. The Revelation hath much plain and easie to them that read it without prejudice, (who I doubt are few.) I only fix on so much, and leave the rest to wiser men, without dishonouring of their Judgments, so be it they give not up our Cause to the Papists, by laying it upon things doubtful or untrue, while we have sure and plain proof enough against them.*

Your unworthy Fellow-servant,

London, Decemb. 19. 1690. RICH. BAXTER.

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Chap.

Chap. I. *The Kingdom of Christ, as described by the S. Scriptures.*

BEing by Mr. *T. Beverleys* importunate requests and challenges, and his heavy Accusation of Dissenters from him as *Semi-Sadduces of the Apostasie*, urged to give an account of the Reasons of my dissent from Him and others of the Millenary Judgment, it is meet that I first tell him what I take for the true Scripture Doctrine of the Kingdom of Christ, which I am to defend. Premising my desire to the Reader, that he will first read as presupposed Truth, the Judicious Treatise of my dear Brother Mr. *John Corbet*, of *The Kingdom of God with Men*: And *Cluverus* his Arguments against the *Millennium*.

I. GOD made Man in his own Image (Natural, Moral, and of Supereminence) in Wisdom, Righteousness, and true Holiness; to know, love, and obey his Creator: Therefore they err that say, *Adam* had no Spiritual Holiness, and did no Act of Holiness and Obedience before his Fall: For else he had lived in great and constant sin: For it could be no better for him, not to esteem God to be the chief Good, and amiable Object; or not to Love him whom he knew to be the best; or not to serve and obey him whom he knew to be his Creator. Gen. 1. 26, 27. & 9. 6. 1 Cor. 11. 7. Col. 3. 10.

In this state God was to Govern him as a *righteous Subject*, by the Law which obliged him to *Personal, Perfect, Perpetual Obedience*; revealed partly by the Creation, and partly by expres prohibitions and commands.

II. Upon Mans Fall and Forfeiture, GOD first pronouncing part of the penalty which he would inflict, declared his Decree so far to forgive the rest of the penalty, as to reprieve and yet continue his faln Creature; and to give them a Redeemer that should overcome the Serpent that had overcome Man, and to make him the Captain of Salvation, and to put faln Man, and all things, and power into his hand, for the accomplishing of this Recovering work, for Gen. 3. 13, 14, 15, 16. Eccles. 7. 29. Hos. 13. 9. Exod. 34. 7. Psal. 86. 5. Mat. 28. 19.

for the glorifying of his Love and Mercy thereby. The eternal λόγος, the Second Person in the Trinity, being designed to this great undertaking.

Deut. 29. 29. Joh. 3. 5, 6, 7. Rom. 11. 33. Job 5. 9. & 40: & 41. & 42. *Vid. Raymund. Lullium* (among others) his Arguments against the Eternity of the World.

III. Whether this Eternal Word, did first unite it self to the Prime Being of the Creation? And whether that Prime Being was the Universal Soul of the World, or there were any such Universal Soul, save God that is more than a Soul, or it be not universal, but yet of the highest Created Species, and had any causality in the creation or production of the rest of the World? and whether it (and the World, as *Aristotle* thought) was (except revolutions and alterations) an eternal Effect of an eternal first Cause, and many such cases about the Original of Souls, are questions that God having not clearly decided by Natural or Scripture Light, I cannot peremptorily decide, but am lost in difficulties when I attempt it.

This is written with relation to the Writings of Mr. *Sterry*, Dr. *More*, Mr. *T. Turner*, Mr. *Beverley*, *&c.* which I would not be too peremptory in my opposing.

Exod. 34. 6, 7, 8. Gen. 3. 15. Prov. 1. & 3. & 8. Rom. 2. 4, 7. Heb. 11. 26.

IV. Till the Incarnation of Christ, the World was Governed by God, as the God of Mercy and Redemption; by a Regiment of Grace; which may be called the Kingdom of Christ, as Christ was the undertaker of future Redemption: And the World being all under a pardoning Law of Grace, that alloweth Repentance on hope of Mercy; God dealt with none upon the meer terms of the Law of Perfection or Innocence; which ceased *cessante capacitate subditorum*: *Be innocent and live, or sin and die*, is not the Law that any are judged by.

Gen. 9.

V. God that first made this Law of Grace to Faln Mankind in *Adam* and *Eve*, renewed it to all in *Noah*.

Gen. 22. 15. & 26. 5, 24. Rom. 4. 3, 9. Gal. 3. 8, 24. Heb. 11. 8, 17. Jam. 2. 23.

VI. *Abraham* pleasing God above others by Faith and full Obedience, God chose him to be the Father of a Peculiar People, promising him that his Seed should be multiplied into an eminent Policy, and that the Saviour Incarnate should be of his Seed, in whom all the Nations of the Earth should be blessed: Not ending the Law of Grace to the rest of the World, but priviledging *Abrahams* Seed with the state of peculiarity.

VI. By *Moses* God brought *Abrahams* Seed into the promised Political State, and gave them a Law to be a Rule to their

their Political Governours, when to punish, and in what sort and degree: And God being their Absolute Soveraign, and their Government a Theocracy, he reserved to himself the Power of Legislation in all the necessary parts, and the choice of their Chief Rulers under him. And what the Magistrate failed to punish according to his Law, he would punish himself. This Law was but the Rule of their Obedience, supposing them Believers of the Promise to *Abraham*, justified by Faith: But the carnal Jews were so taken up with the outward Ceremonies and Works, that they lost the understanding of that Justifying Promise, and the very use of all the Types and Ceremonies, and thought to be Justified by the bare Works or doing of what the Law required of them as their duty. And because God had not done so by any other Nation, they were proud of their Law, and yet only outwardly obeyed it.

t *Moses*, the Prophets and Christ *Mat.* 5. attest all this.

VIII. In the fulness of Time the Messiah came Incarnate (after 4000 years) And then that which before was only in Decree, became a Law of Mediation or Redemption, or a Covenant between the Father and the Son in Flesh; Christ being obliged in Habit, Act and Suffering, to do all imposed for the Recovery of Man, and for this was to be King and Lord of all, and having finished his undertaken work, to reign for ever as God-Man with the Glorified recovered Society as his reward in Heaven for ever. And all power to this End was given to him, and all Judgment or Government committed to him, to be exercised on lapsed Man for Recovery, the Father judging no man, as meer Creator of Innocent Man, till this work is done.

Mat. 3. 15. & 5. 17. Gal. 4. 4, 5. Heb. 4. 15. & 9. 14. 1 Pet. 1. 19. Phil. 2. 7, 8, 9, 10. Mat. 28. 19. John 17. 3, 4. John 5. 22, 23, 26, 27.

IX. When Christ Incarnate came the King came from Heaven, and therefore *John* Preached that the Kingdom of Heaven was at hand, and Christ first preached that it was come and was among them; that is, The King promised from Heaven to Rule the World for their Salvation. And when he had first wrought Miracles enough to prove it, that Faith might not be precarious, and built upon his bare affirmation, he openly claimed first the Kingdom of *Judea*, as of the Line of *David*, and caused the people to applaud him with *Hosanna*'s.

Luke 19. 34. Jo. 18. 37. Rev. 17. 14. Jo. 1. 49. Col. 1. 13. Mat. 12. 28. & 21. 43. Mar. 1. 15. Luke 7. 28. & 9. 27. & 10. 9. & 11. 20.

& 13. 18,19, & 20. & 17. 20, 21. & 21. 31. & 22. 16, 18. Rom. 14. 17, 18. Rev. 12. 10. Mat. 10. 7.

But being to Redeem us as a Sacrifice by his Blood, and to Conquer Death, and confirm his Goſpel, by Dying and Riſing again, he oft foretold all this to his Diſciples, and the rejecting of him by the Jews, and their Nations, Cities and Temples ruin for it, and his purpoſe to ceaſe the Moſaical Politie, and to make his Church more Great and Catholick by the Calling of the Gentiles; eſpecially the *Roman* Empire.

Mat. 28. 19. Mark 16. 16, 17. Mat. 23. 37. Rom. 11. 20, 23, 24, 25, 26. Rev. 11. 15.

X. At his Reſurrection he took more ſolemn poſſeſſion of his Kingly Government. And firſt Commiſſioned the Twelve Apoſtles whom he had before made Preachers to the Jews, to continue their Miniſtry to them (in a number related to the Twelve Tribes) till Perſecution ſhould expel them, and then to do their beſt to make all Nations (as ſuch) his Diſciples, Baptizing them (as the Entrance into his Kingdom) into the Name of the Father, the Son, and the Holy Ghoſt, and there teaching them to obſerve all his Commands delivered to thoſe Apoſtles, and promiſing to be with them to the End of the World.

Rev. 11. 17. & 19. 6.

XI. By this and more it appeareth that a great triumphant Kingdom on Earth, and National Churches, which are nothing but Chriſtian Kingdoms, was at firſt in Chriſts Intention, though the Embrio and Infancy anteceding, it was to be firſt in Execution: For he commanded the Diſcipling of Nations, and would have gathered *Jeruſalem*, and not cut them off, nor taken the Kingdom of God from them, but for their unbelief. And the number of Twelve was by *Matthias* to be made up, to ſhew their relation to the Jews National Church State, till Perſecution drove them to the Gentiles, and then *Paul* and *Barnabas* were added.

Acts 1. 25. Mat. 28. 20.

The Apoſtles have Succeſſors in all the parts of their Office, which is to be continued to the End, but not in the parts that were extraordinary, peculiar and temporary.

John 14. 16, 26. & 15. 26. & 16. 17. Acts 2. 37, 38. & 21. 20. Rev. 7.

XII. Chriſt by the Holy Ghoſt (which he promiſed to ſend to be his powerful Agent) propagated a holy Generation, and by his Meſſengers Preaching (his Reſurrection and Kingdom eſpecially) and the Miracles which they wrought, he confirmed his Goſpel; And Converted quickly many Myriads of the Jews, and after far greater numbers of the Gentiles: Thus preparing materials or ſubjects for his more

more visible Kingdom of Power on Earth; Himself reigning over all in Heaven.

XIII. That his Subjects might know the Nature and Terms of his Covenant and Government (which was to bring them to a Heavenly Kingdom) he not only required their Covenant-Consent to forsake the Flesh and this World, and the Devil, for that Eternal Life which he had promised them, but he was pleased to put them on the actual exercise of this agreement, and to try their sincerity, by putting them often upon Sufferings and Martyrdom: And therein he exercised his Heavenly Power, in strengthening them, and making them more than Conquerors, while they went as Sheep to the slaughter; to the honour of their Lord and Faith, and the confusion of their Persecutors.

Luke 14. 27. Rom. 8. 29. Rom. 8. 17. 1 Thes. 2. 5. & 2 Thes. 1. 6, 11. 2 Tim. 2. 12. & 3. 12. Rev. 2. 10.

XIV. Yet did he so over-power the Spirits of the Pagan Persecutors, that of Forty Emperors, there were at most but ten that persecuted them; so that in this Captivity and Wilderness state, by their liberty their numbers so increased that they became a considerable party in their Dominions and Armies.

XV. Of all these Persecutors, the Cruellest were *Nero*, *Domitian*, *Maximinus* and *Decius*, but far above all, the last, who were seven together (*Diocletian*, *Max. Herculius*, *Max. Galerius*, *Max. Daya*, *Severus*, *Licinius*, *Maxentius*, (and *Constantine* not wholly innocent) The cruelty of their Tormentors, and the great numbers Tormented and Martyred, is frightful even to read: By all which Christ shewed his Heavenly Power, in the terrible punishment of all their Persecutors: First in the dreadful destruction of the cursed part of the Jews; who were by *Vespasian* and *Titus* so destroyed that 110000 of them were killed, and about 700000 Captivated: And their State, City and Temple overthrown, and saith *Origen* and *Chrysostom*, it is certain that they shall never (that is, the Infidels) return to that Land.

The *Roman* History is the full proof of this.

And afterwards by *Trajan* and *Adrian*, in revenge of the Murders of *Barcochebas* an Antichrist, near as many more were killed; which must needs leave the Infidels few in so small a Land, when *London* is supposed not to have near one Million of Inhabitants.

The *Revelation* and the *Romes* History compared, prove this, and expound each other.

And as to the great Pagan Empire, (the greatest that ever the World had) Christ rode on the White Horse against them Conquering, and executed on them all the Plagues gradually numbered in the *Apocalypse*, the Seals, the Trumpets, the Vials, till he had utterly overcome them and all their Confederates: He dealt so severely with them, that of Forty Emperors there were scarce ten or seven that died without Murder a natural death: But they were still in Bloody Wars with other Nations, and with one another, so that [*The Beast that was, and Is not, and yet Is,*] became a fit description of their State: As notably suited to *Domitian* at first, and to *Diocletian*, *Herculius*, and their Fellows at last, so all along to the ordinary Succession: *To day* there was an Emperor; the next day he was kill'd, and there was *None*; And yet another presently succeeded him, and so there is one again; The Soldiers selling the Empire to him that would give most for it, or was likest to advance them. How dreadful a destruction did Christ by one *Constantine* bring on the seven Heads and ten Horns at last, in a very little time. So that Heaven and Earth triumphed with Joyful Praise that *Babylon* was fallen, and the Kingdoms of the World were become the Kingdoms of the Lord and of his Christ, and he had taken to himself his great Power and had reigned, and was setting up the New *Jerusalem* (as a Fifth Monarchy) the Embrio of the Coelestial *Jerusalem*, in its visible Reigning Power. I am none of those that will secure Papal *Rome* from an answerable Name, and Guilt, and Fate: But he that will convince me that Pagan *Rome* was not the *Babylon* there meant, or that it is not fallen, must first convince me that he is of more credible Authority than the *Apocalypse*.

Read *Eusebius Eccl. Hist. L.* 8. & *Rev.* 14, 15, 16, 17, 18, & 19. And the Prophets that proclaim it a great deliverance to the *Israelites*, to have their

XVI. O how great a change was it for poor Christians throughout all the Empire, to be brought from Scorn and Torments, and the Martyrdom of many Thousands, after 294 years Captivity, to be suddenly made Freemen, to celebrate Christs Worship in the most Solemn Assemblies, and to be made Lords of their *Persecuting*, *Captivating*, Idolatrous Enemies, lately so great that no Nations could Mountains again Inhabited, and their Cities Built.

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ſtand before them. Who did the Godly deſire ſhould be in Power, rather their Biſhops that came newly out of the Furnace of Tryal? O what a change! O what a joyful day! And ſhall the ſucceſs of the Devil, that quickly ſowed the Tares of Covetouſneſs, Pride and Contention among the Clergy and Laity, tempt us to undervalue Gods great mercy to his Church which Angels and Saints gave him ſo much praiſe for. Emperours alſo had their odious Crimes; even *Conſtantine* killed his Eldeſt Son *Criſpus*, and after his Step-mother for accuſing him, and baniſhed *Athanaſius*: Shall we therefore be unthankful for a Chriſtian Empire, which was Chriſts own Viſible Kingdom?

Theodoſius killed the *Theſſalonians*: *Arcadius* baniſhed holy *Chryſoſtom*: *Theodoſius* the ſecond, a Saint, was called an Eutychian, and ſo of others. *David* committed Murder and Adultery: *Solomon* was a Monſter of Luſt and Voluptuouſneſs, and at laſt of Revolt to favour Idols; yet were they the peculiar Kings of Gods peculiar People; and few better followed them.

All this ſheweth that Chriſt all this while Reigned, and left it not wholly to the Reſurrection, to make his Enemies his footſtool.

XVII. It is not unlikely that this delivered, exalted ſtate of the Church (though after corrupted by Temptation to Pride) was the New *Jeruſalem* in the *Embrio*, of which *Conſtantinople* was the Capital Seat, as the Porch or Infancy of the heavenly City of God, and that one as the Infant Heir, and the other as the Poſſeſſor of the Inheritance, is deſcribed in *Rev.* 20. 21. 22. But of this more fully elſewhere. Mr. *Potter*, and many Proteſtant Expoſitors take *Rev.* 20. 21, 22. to ſpeak of the Church on Earth.

XVIII. The Dragon being bound up a Thouſand years from the Churches deliverance (from *Conſtantines* Edict to the *Ottoman* Empire) the Church after grew corrupted: And Papal *Rome* imitated Pagan *Rome*, though under more plauſible names and pretences, and exceeded them in Cruelty. And *Mahomet* the Eaſtern Antichriſt, compaſſed and conquered *Conſtantinople* the holy City; and Chriſts revenge on *Gog* and *Magog*, the Turk and Tartarian (with the reſt of the Infidel World) are yet to come, and therefore dark. Rev. 20. 5, 6, 7, 9.

XIX. At the end of this World, which ſhall be burnt with fire, God will make a New Heaven and Earth; in which 2 Pet. 3. 7, 8, 9, 10, 11.

which shall dwell righteousness without sin. And all things shall be restored, and the Creature delivered from the bondage of corruption, into the glorious liberty of the Sons of God. How God will people this New Earth, he hath not told us; whether by Creation, as by *Adam*, or by Transmigration: Nor yet how long it shall continue, unless for ever as part of the endless Kingdom. Scripture giveth us no confinement of it to a Thousand years, but the contrary.

Rom. 8. 19, 20, 21.

Fully proved after, Mat. 25.

XX. Christs Glorious Appearance and Judgment, will be both the triumphant concluding parts of the Kingdom of Redemption, and Grace, which he will deliver up when his Recovering work is done: And the beginning of the Kingdom of Glory: In which, as his Reward, he will for ever in Humane Nature be glorified, as the Mediator of *Fruition*, as he was of Acquisition; and that in the Heavens. His coming in the Air is not there to Reign a Thousand years, but presently to Judge the World, as in *Matth.* 25. he describeth it: And to confine his Kingdom in Humane Nature, and ours with him to a Thousand years, and confine it to the Air, and the survivers on Earth, is a fiction full of contradictions, dishonourable to Christ and his Kingdom, uncomfortable to his Church.

XXI. There is but one Thousand years mentioned in Scripture, from whence they can fetch the least shew for their limitation; and that is only in *Rev.* 20. But it is most evident that the Thousand years there mentioned was to be before the Conflagration, and New Earth, and the Resurrection: For it was to be before Satan was loosed, and before *Gog* and *Magog*, and their numberless Armies assaulted the Holy City; and before the fire from God came on them. And the Paradise restored State of the New Earth, in which dwelleth Righteousness, is not consistent with so much wickedness of the Inhabitants, and Satans Power over the Nations: Nor with a *Laodicean* Lukewarmness, and danger of being spued out. They therefore that well expect a Thousand years Reign before the Resurrection, have no pretence to expect another *Millennium* after.

XXII. To expect a Thousand years, and that after the Fall of Papal *Rome*, before the Resurrection, is a supposition that

that this World will endure a far longer time than Christians have hitherto believed: And that the great Sabbatism is to be before the New Earth: And what a Sabbatism that will be, the description of *Gog* and *Magog*, and of their *Laodicea*, may tell you: Far unlike a Paradise state, when all things shall be restored, and the groaning Creation be delivered from the bondage of Corruption, into the glorious Liberty of the Sons of God.

XXIII. They that assign this Thousand years on this side the Conflagration and Resurrection, for the setting up a Fifth Monarchy of the Converted Jews at *Jerusalem*, are the grossest feigners of all the rest. Well did *Jerom* say, That the Millenaries fetch their Errour from the Jews, and would set up Judaism by it. (He that dwelt so long at *Bethlehem* knew the Jews Opinions.) For (to pass by what else is after to be said) Their very Fiction is a contradiction. Were our Jews converted, they would in less than a Hundred years be no longer a Jewish Nation: For their state of peculiarity with the Mosaical Policy is abolished by Christ, and must never be restored: And they must and would marry with Gentile Christians, and fall into the Catholick Church as Rivers into the Sea, and lose the name of Jews: So did their converted Predecessors.

XXIV. And seeing it is not like that our now Infidel Jews are one to a hundred of the Posterity of the first believing Jews that have been propagated these sixteen hundred years, why should a glorious Monarchy be set up of this self-cursed Remnant, excluding all the first-fruits, both the sealed, *Rev.* 7. and all since? But if the Posterity of all those old holy Jews were now sought for, to be sent to *Jerusalem*, not one man of them would be found and known; (of which more after.)

XXV. It is a marvel that the great disagreement of the Millenaries among themselves, yet hindereth not their seeming Concord, while they can but cry up the Thousand years Reign, though most of them know not what the words mean. Some of them say, The Thousand years are on Earth; and some say, They are only of the Souls of the Martyrs and Confessors in Heaven: Some say, They are both

both in Heaven, or in the Air, and on Earth at once. Some ſay, That they ſhall be a Jewiſh Monarchy at *Jeruſalem*; and ſome, That it ſhall be of the Godly all over the World. Some ſay, Chriſt will Reign there viſibly in his Humane Nature: Others, That he will only ſometime appear, as he did after his Reſurrection: And ſome, That he will Rule there only by Reforming Chriſtian Princes. Some hold but one Thouſand years, and ſome two, (one being after the other.) Some hold two New *Jeruſalems*, and ſome but one. Some ſay, That the Day of Judgment is the Thouſand years (and yet that Scripture hath not told us how long Chriſt will be Judging us.) And ſome, That it is only the Beginning and the End of the Thouſand years, that the Judgment will take up, and the reſt will be in other Government. Some think that Execution on Men and Devils will be but that Thouſand years; which ſome decry. Some think that the firſt Reſurrection, is from an Aereal Vehicle or Body into an Ethereal; and others that it is from earthly duſt to a heavenly body by tranſmutation of Elements: And others that it is to be a Paradiſe body, like *Adams* before he ſinned. Other differences ſeem almoſt reconciled to ſome, by the bare name of a Thouſand years Reign.

XXVI. It is a far more glorious Chriſtian Monarchy which Chriſt by *Conſtantine* ſet up, than moſt of the Milenaries give any probability of. 1. It was a Deliverance from the cruelleſt Perſecution. 2. And from the Dragons moſt potent Empire. 3. A Deliverance of all Chriſtians as well as of Jews. 4. Without confinement to the narrow Land of *Iſrael*. 5. A ſetting up of a National-Provincial Church in *Judea*. 6. With the great Charges of promoting it, by New Churches, Monaſteries, Bibles, Biſhops! What could he do more? The knowledge of what hath been done long ago, would have prevented many mens expectation of the ſame.

XXVII. If it prove that their Millennial Doctrine, and the Calling of the Jews, prove a meer miſtake, it will not be ſo ſmall as ſhould ſuſpend our detection of it. Becauſe it is an adding to Gods Word, and fathering on him many untruths, and ſo a taking of his name in vain; and a corrupting

rupting of his Worſhip while we preach, write and pray for that which we ought not (further than we muſt pray for the Converſion of all ſorts of men) and a turning of mens Zeal to promote untruths, and corrupt mens minds.

XXVIII. We find it ſo eaſie to poſſeſs men with a fervent Zeal for the Millenary Opinion, and ſo hard to make them zealous in holy Love to God and Man, and in a heavenly converſation, as may make us ſuſpicious that both ſorts of Zeal have not the ſame original: I am not willing to name ſome tremendous Inſtances of men nearly known to me, hereabout.

XXIX. Our worthy Brother that hath more Learnedly opened that Cauſe than any elſe that ever I read, by moderation hath brought the difference into ſo narrow a compaſs (in his *Diatriba de ſigno filii hominis*) that except, 1. The Calling of the Jews, 2. And the Extending of the Day of Judgment to a Thouſand years, and that the general Reſurrection and Judgment of the wicked, ſhall begin after the Thouſand years are expired, there remaineth no great and weighty diſagreement of ſuch with the Judgment of the Churches.

XXX. Seeing we aſcribe to Chriſts Kingdom ſo much more than they that we oppoſe, why ſhould they be thought to extol his Kingdom more than we? 1. Is not Eternity longer than a Thouſand years? 2. And Heaven a more glorious ſtate than the Air? 3. And a New Earth inhabited only by the righteous, better than one that is Laodicean, or that hath ſuch Enemies of Saints as *Gog* and *Magog*? 4. And this New Earth either everlaſting, or of indefinite, mixed time, better than one but of a Thouſand years duration, which is but with the Lord as One day, and about a ſixth part as durable as this corrupted World, that is under ſin and curſe? Is this Doctrine, or the other, more honourable to Chriſt, and more comfortable to Believers, and more evident in the Word of God?

Chap.

Chap. II. *An unwilling Answer to Mr.* Tho. Beverleys *Twelve Principles, and his Catechism of the* Millennium; *necessitated by his many provocations of many Ministers, and me by name, and his Challenge of all the Doctors and Pastors of the Church, and his Censure of the Denyers of that Millenary Reign, as* SEMI-SADDUCES OF THE APOSTASIE.

§ 1. *Reverend and truly beloved Brother,*

I Take it for no wonder that great and many disagreements in matters of Religion are among us, while in Professions of less Mystery (Law, Policy, Physicks, Medicine, &c.) there are so many; that [so many men, so many minds] hath so long been a Proverb: And in such tolerable cases as much endanger not *Church* and *Soul*, few men are more for mutual forbearance and charitable construction than I am: Therefore the Millennial Opinion I have never been a censorious opposer of, while men kept up Peace and Charity with it.

But the case lately is altered, and is made a matter of necessary Zeal, as part of the Creed and the Lords Prayer, if not essential to the Gospel and Christianity: And very many of the Antinomian, and Separating Opinion, that least understand it, lay much of their Religion on it: And the just honour of many Conformists, of the most peaceable Principles otherwise promoteth it; such as Mr. *Mede*, Dr. *H. More*, Dr. *Gregory*, your self, Mr. *M.* Author of the *Midnight Cry*, Mr. *R. H.* the Publisher (more pious than both) and many others. And we must not now be suffered to be silent, but must answer your provocations, or be guilty of the evil that will follow your success.

§ 2. The Millenary Opinion was indeed early received by some followers of *Papias*: But the universal opposition of the Christian Church that hath exploded it ever since, tells us that it was a singular Opinion: And is he a humble man that now calleth the Christian Church for sixteen hundred years, and all those Learned and Holy Divines of *England*, and other Reformed Churches, that differ from your

your conceit, by the name of [*SEMI-SADDUCES OF THE APOSTASIE.*] Bear with my freedom. Is it humility that so loudly challengeth all the Pastors and Doctors of the Churches to answer you? Have you answered all them? or so much as one *Claverus* alone, or *James Calvert* whom you promised me to answer? Was it humility that *cast a Glove* for an Answer to two or three trifling Fallacies about the Pagan *Babylon*, when I had given you an Answer to them long before, and you modestly sent it back without a Confutation?

I have had long by me, as a Learner, some humble Queries to you, and no Bookseller will Print them, because they say men look on you as diseased with prophesying Self conceit, and will not read a Confutation.

Your Leader Dr. *More* saith, That the Papists not answering my Books against them, is, because they despise them, as unworthy of an answer. May not your case be much the same? Men have greater matters to mind, than to trouble themselves with you and me, or answering our Challenges.

§ 3. But I come to your *Chain of Principles*: And 1. It's a half and fallacious description of Christs Kingdom, to say it is his *As the Son of Man*. There be millions of *Sons of Men* that have no such Kingdom. It is his Kingdom as God-man, the Redeemer and Recovering Mediator.

This Kingdom is to him as the Eternal Word, and the Son of Man in one person of a Redeemer.

And because you confessed to me, that if you err, the misunderstanding of *The Delivering up the Kingdom to the Father, that God may be All in All*] is your [illegible], I will first prove that you grosly err in this your foundation.

§ 4. 2. You say oft, that Christs Kingdom begins at the *Millennium*, as if he had none before: And you distinguish not the several Gradations of his Kingdom, as from the Conception and *Embryo* to its maturity: As it began in the Promise to *Adam*, and renewed to *Noah*, and proceeded to the Covenant of Peculiarity, made to *Abraham* and his Seed, settled in a Common-wealth by *Moses*, renewed to *David*: And as it came from Heaven

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in the Person of the Incarnate *Messiah*, shewing his Kingly Power by his Miracles and Doctrines, and in his Transfiguration, and acknowledged by *Hosanna's*, and owned to the death before the *Roman* Judge. Nor his entrance on the more open exercise of it, by his Resurrection, Ascension, and sending down his Paraclete the Holy Spirit, and by it in his commissioned Apostles and Witnesses, convincing and converting the World. You take little notice of his going forth conquering on the White Horse, as King of Kings, and Lord of Lords, and calling all the Fowls of the Air to eat the flesh of Kings and Captains, and his utter subversion of Pagan *Babylon*, taking to himself his great Power and Reigning, when Heaven and Earth triumphed, with joy, that the Kingdoms of the World were made the Kingdoms of the Lord, and of his Christ, and Christ set up Christian Princes as his Officers representing him to Rule as in his name (as his Ministers do in Preaching in his name.)

If you say that these things were not done, your unthankful slander of Providence and the Revelation, is confuted by the whole stream of the Roman and Church History: What more will be done hereafter is a further question. The fulness of the Gentiles then came in. And is all this no Kingdom and Reign of Christ?

§ 5. Compare Christs words of his Kingdom and yours, *Matth.* 12. 28. *The Kingdom of God is come unto you.* Matth. 21. 43. *The Kingdom of God shall be taken from you, and given to a Nation that will bring forth the fruit thereof.* Luk. 11. 20. *No doubt the Kingdom of God is come upon you.* Luk. 9. 27. *There are some here that shall not taste of death, till they see the Kingdom of God come in power.* Luk. 17. 21. *The Kingdom of God is among you* (or within you.) *Matth.* 13. Likeneth the Kingdom of Heaven to a Sower, to a grain of Mustard-seed, to a Treasure hid, to rich Pearls sought, to a little Leaven, to a Fishers Net, to a field of Corn and Tares, *Luk.* 19. 12. 15. When Christ ascended, he then received for himself a Kingdom, before he came to Judgment, *Joh.* 5. 22. *The Father judgeth no man, but hath committed all Judgment to the Son.* Matth. 28. 19. *All power in Heaven and Earth is given me.* Joh. 17. 2, 3. *All things are delivered to him.* Luk. 23. 42.

He

He that prayed Christ to remember him when he came in his Kingdom, was told that he should be in Paradise with him that day.

§ 6. *Abraham*, *Isaac* and *Jacob*, are now in the Kingdom of God, and others shall sit down there with them. God is not the God of the dead, but of the living. *Lazarus* was in *Abraham's* bosom: *Moses* and *Elias* appeared with Christ on the Mount of Glory: And *Enoch* was translated. Christ is not in Heaven alone without any company but Angels: And if *Moses* and *Elias* be there, more are there, to make the superiour part of his Kingdom. He hath there a nobler Reign now, than is exercised in this dark, distracted World, that is drowned in wickedness, and torn by mutual Enmity and Malice. It would not else have been better for *Paul* to be dissolved and to be with Christ. Those that follow him, shall be where he is, *Joh.* 12. 26. *We live, because he liveth*, as branches in him the Vine.

§ 7. Either this World is Governed now by God, or not: If not, he is not a God to it; or Kings are more to it than God: If yea, it is by Christ that he governeth it. Are there any Divine Laws, or not? If there be, they are Christs Laws, and the Execution is Christs Execution of them. And sure the exercise of Legislation, Judgment, Protection, Rewards and Punishments, are the exercise of Kingly Government.

You deny Christ, if you deny him to be King: Will your not obey him as King, till the Trumpet sound, and he come to the final Judgment?

§. 8. But where is the present Kingdom of Christ, more gloriously described than in the Prophecies which you call your self the *Humble Reader of*? and especially in the Apocalypse (if it be not you only that understand it?) It would swell this writing to name all the Texts that expresly assert it. *Isa.* 9. 6, 7. *To us a Child is born, to us a Son is given, and the Government shall be upon his Shoulder, and his Name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace; of the increase of his Government and Peace there shall be no End; upon the Throne of David, and upon his Kingdom, to order it, and to establish it with Judgment and with Justice, from henceforth even for ever.* Is this only at the Millennium.

He-

He is a Prince and a Saviour to give repentance and remission of sin. God hath made him Lord and Christ, *Acts* 2. 16. To be Lord is to be King: To deny this is to say that we owe him no obedience, and is Apostacy indeed.

How could he make us Kings and Priests to God, if he were not King himself? even a Priest after the order of *Melchizedeck*, and a Prophet raised up like *Moses* that was King in *Jeshurun*. But enough of this to real Christians.

§. 9. But what is all this to you? Do you deny it? 1. If you do not, it is not *Christs Kingdom*, but the *Consummation of his Kingdom*, and his Glorious appearing in it that is to begin at Judgment after the Conflagration. 2. But it is your words and not your thoughts that are published in Print, and if you have written contrary to your Heart, recant it, and pity them that you deceived. In your Catechism of the Millennium you say, pag. 5. "Q. *When doth Christs Kingdom begin?* Ans. *It begins at the Coming and Appearance of Christ, and at the Resurrection of his Saints at his Coming and Appearance.*] And page 6. *The Apostle without any other mention of his Kingdom saith, He must reign till he hath put all his Enemies under his feet. Now when did this reign begin but at his Coming? Or where did the Apostle give any intimation of his reigning but at his Coming? And when he comes and descends, and no longer sits at the Right Hand of God, then God first maketh his Enemies his Footstool: Not when he sits, but when he comes: And then he begins to reign. — His Kingdom and the Resurrection of his Saints begin together.*]

§ 10. I confess this Doctrine well agreeth with Doctor *More*'s Life of Tryal in the Air, and Mr. *Mede*'s Conclusion that our Salvation is not ascertained to us till the Resurrection: Indeed it maketh all our Preaching, and Religion in this life of little moment, in comparison of that which is after both Death and Resurrection. For if Christ Reign not till then, he maketh no Laws till then; He bindeth us to no obedience to him till then; He punisheth no sin till then; He setteth up no Magistrates till then, to be Governing Officers in his Kingdom: He executeth no Discipline in the Churches as King. O how have Independents and Presbyterians been deceived then, who have lamented the neglect or suppression of Christs Kingly Government in the

the Church! It is then under his Thousand years Government that men must obey to secure their Salvation.

§ 11. But the contrary is fully evident by the Effects. 1. What new Laws he will make in the Air, you must prove: But we can prove that he made Laws for Government on Earth: 2. Else the World hath had no King or Government of God: 3. Nor no authorized Prince or Pastor. 4. All Saints can say that he giveth Rewards on Earth to Believers. 5. And he is the Protector of his Church. 6. He here is known by the Judgments which he executeth, and maketh his Enemies his footstool, though their final Fall be at the last. Did he not in that Kingly glory described by *John*, execute all those Plagues on Pagan *Rome*, and its Beast, which are gradually described in the Seals, the Trumpets and the Vials till it fell? If you say that all this is meant of Papal *Rome*, sure I am, it was done first on Pagan *Rome*: And you that tell us how shortly Turk and Pope shall fall, sure take it to be before the Resurrection! And doth not Christ then make his Enemies his footstool by his Kingly Power?

12. What it is for Christ to subdue his Enemies, must be known by his Office and Undertaking, which is to overcome Satan, and to save his People from their sins. And did he not conquer Satan as a Tempter, and triumph even on the Cross? And doth he not conquer the Dominion of sin in all his Members? Is he not mortifying them in us day by day? And is not this treading down his Enemies? And is he not taking off the Curse, the fruit of sin? These are Christs Enemies, because they are ours; even the diseases which he came to cure.

§ 13. Is it not unreconcileable self-contradiction, for you to extol the Doctrine of Dr. *Crisp*, who saith, That we are so fully saved by Christ, even before Conversion, that we have no sin, it being none of ours, but his; nor can any sin hurt us (much less other means) nor any penalty befal us, nor any place left for any duty to do us the least good; and yet that Christ our Saviour, subdueth not his Enemies before the Resurrection?

Yea your self assert, that we are Righteous by Gods Essential Righteousness, and that as our only Justification and Holi-

Holineſs: And yet doth not Chriſt tread down his Enemies? Hath he trod down in you, no Pride, no Luſt, no Errour, no Injuſtice? Doth he not tread down greater Enemies than Turkiſh Swords, or Papal Inquiſitions in every Soul that he converteth? When we fight not againſt fleſh and blood, but againſt Principalities and Powers, and ſpiritual wickedneſs in high places? And when we are but killed, and counted as Sheep to the ſlaughter, in all this we are more than Conquerours, and need not fear them that kill the body.

§ 14. *Rev.* 5. 12, 13. The numberleſs Hoſt of Heaven cry, "*Worthy is the Lamb that was ſlain, to receive power and* "*riches, and wiſdom and ſtrength, and honour and glory, and* "*bleſſing*, (and is not that a Kingdom? and is it not till the "Reſurrection?) *And every creature which is in Heaven, and* "*on the Earth, and under the Earth, and ſuch as are in the* "*Sea, and all that are in them, heard I ſaying, Bleſſing, and ho-* "*nour, and glory, and power be to him that ſitteth on the Throne,* "*and to the Lamb for ever and ever.*] This is before the Reſurrection.

§ 15. *Rev.* 12. 7. If *Michael* be not Chriſt, he is Chriſts Servant. "*And there was War in Heaven, and* Michael *and* "*his Angels fought againſt the Dragon, and the Dragon fought* "*and his Angels, and prevailed not; neither was there place* "*found any more in Heaven. And the great Dragon was caſt* "*out, that old Serpent called, the Devil and Satan, who deceiveth* "*the whole World: He was caſt out into the Earth, and his* "*Angels were caſt out with him. And I heard a voice ſaying* "*in Heaven, Now is come ſalvation and ſtrength, and the King-* "*dom of our God, and the Power of his Chriſt, for the accuſer* "*of our Brethren is caſt down, who accuſed them before our God* "*day and night: And they overcame him by the Blood of the* "*Lamb, and by the Word of their Teſtimony, and they loved* "*not their lives unto the Death: Therefore rejoice ye Heavens,* "*and ye that dwell in them. Woe to the inhabitants of the Earth* "*and of the Sea; For the Devil is come down to you, having great* "*wrath, becauſe he knoweth that he hath but a ſhort time.*]

He may make his own Faith, that will affirm, that this deſcribeth no Kingdom of Chriſt, or no Conqueſt of his Enemies; or that all this is after the Reſurrection, or yet to come, and none of it yet fulfilled.

§ 16.

§ 16. *Rev.* 14. 7, 8. *Fear God, and give Glory to him, for the hour of his Judgment is come.* — Babylon *is fain, is fain,*] This is a Judgment and a treading down Enemies before the final Judgment: And so is the Reaping and the Wine-press mentioned, *ver.* 13. to the end.

§ 17. Were all the seven Vials poured out after the Resurrection? *c.* 16. Or were there no treading down of the Enemies of King Jesus?

Ch. 17. 12, 14. The Beast and his ten Kings *make war with the Lamb, and the Lamb shall overcome them; for he is Lord of Lords, and King of Kings, and they that are with him are called, and chosen, and faithful.*] This is a Conquest before the Resurrection.

Ch. 18. Is yet more full herein, about all the Fall and Plagues of *Babylon*: Over whom Heaven and Earth are called to rejoyce.

And it was certainly before the Resurrection, that the Kingdoms of the World are said to become the Kingdoms of Christ.

And the three last Chapters describing the Glory of the delivered Church on Earth, as representing the heavenly Glory, is yet the fullest proof of all.

§ 18. By all this it is evident, that you call that *Christs Kingdom* as *begun*, which is but his Kingdom in triumph and maturity, as if a man were no man till he is at full Age. But it is your not distinguishing the *Kingdom* of *Mediatorial Redemption, recovery* and *acquisition*, from the Kingdom of *Mediatorial Glory* and *Fruition*, that is, the Errour that corrupteth all your confident discourses. The Office of our Redeemer is to Recover sinful man to God, and restore him to purity, from sin, and all the curse or punishment for sin: yea and to advance him to a more perfect and confirmed state. And Christs Reward for this, is the everlasting Joy that was set before him, in the fruition of the Divine Complacency, and in the perfect and glorious Headship to his perfected glorified Church for ever. Let us consider, 1. Which of these is Given up to the Father: And 2. What Giving up so the Father is: And 3. When it is done.

§ 19. 1. The first all grant is to be Given up: *The Kingdom of Recovery*; but not the Kingdom of *Fruition*: That of *Grace*, not that of *Glory*.

As a Prince commissioned to be General for the reduction of Revolted Rebels, brings them down by degrees, and having slain some, and reduced the rest, he giveth up his Commission, and is General no more; for his work is done. But he hath after the promised Reward and Honour, and may under the King, rule them as recovered.

Or as a Physician that hath an Hospital or infected City to cure, giveth up that work when it is perfectly finished: So Christ giveth up the Kingdom of Redemption when he hath done that work. 2. But this *Giving* up is no deposing of Christ, nor is he less, but more gloriously King than before. Nor is God the Father any more King than before. It's no diminution to Christs Royalty, nor any addition to the Fathers. I shall prove this before I go further.

§ 20. 1. By comparing this Text with *Joh.* 5. 22. *The Father judgeth no man, but hath committed all Judgment to the Son.*] And yet the Father Governeth no less than he did before, and is not deposed by giving up all Government to the Son: Only the quality of the Subject, and the terms of his Government are altered. Creation is in Scripture eminently ascribed to the Father, and Redemption to the Son. The Father as Creator Governed Man in his Integrity, to preserve and perfect him: Man being fallen into sin and misery, the Son as Redeemer Governeth Man as a Physician his Patients, in order to his cure. The Father now judgeth no Man as sinless according to the Law of Innocency, but hath committed the Government of all to the Son as his Administrator and Physician, in order to their cure. This is but altering the way of Government. And it is the Subjects of the Kingdom that are called *The Kingdom*, who are now restored, and delivered up to the Father, without blemish, spot or wrinkle, that he may henceforth Govern them as a perfectly healed People, according to the Law of Perfection.

The Father now judgeth no less by the Son, than before in another way.

2. I prove the continuance of the Kingdom of the Son, in the way of Fruition and Glory, by the Promise hereof made to him by the Father. The Covenant of Mediation hath Obligations laid on the Son, and Promises of a glorious

glorious Kingdom, as merited by his performance of his part. And doth his performance dispossess him of his promised Reward, when it was the condition of his Title to it? It's tedious to cite all Texts that prove it.

§ 22. 3. The Promises are made to Christ, that his Kingdom shall be an everlasting Kingdom, and have no end: And therefore ceaseth not by the delivery mentioned. And though the Hebrew word commonly translated [*for ever*] oft signifie but a long time, or many Generations; yet in the Texts intimated, there is no reason for such a limitation. If God say, that of his Kingdom there shall be no end, let the deniers prove their denial.

§ 23. 4. Christ hath promised to make them that overcome, Pillars in his Temple, and they shall go out no more; which he could not perform if he go out himself, or lose his Kingly Power.

And he saith, That the Children of God and the Resurrection are equal to the Angels, and die no more: And sure he can make their state no more durable than his own. And it is called *Life Eternal* which we shall possess: And shall Christ have less than we?

§ 24. 5. Christs Humane Nature will be perpetuated, and therefore so will his glorious Kingdom. No Text speaketh of his ceasing to be Man; but many contrary. And who should then presume to assert it? I know *Swenkfeldius* held, that Christ ceased to be Man as soon as he entred Heaven: But the Church called it a Heresie. As on Earth he was to be Man like us in flesh, so in Heaven where flesh and blood cannot enter; yet he will make our vile bodies like to his glorious body.

§ 25. 6. The state of Reward is an Advancement, and not a Diminution, as to us, so to Christ, *Phil.* 2. 9, 10. *Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in Heaven, and things on Earth, and things under the Earth, and that every Tongue should confess that Jesus is Lord, to the glory of God the Father.*

§ 26. 7. Christ hath promised us, that we shall be with him where he is, and prayed that we may there behold his glory; which is plainly to say, that when he hath been the

Mediator of Redemption, he will be the Mediator of *Fruition*; that is, that we ſhall ſee Gods Glory as ſhining to us in the glorified Humanity of Chriſt: For as we ſhall have Bodies in Heaven as well as Souls; ſo our Bodies will have a ſuitable Medium of Communion with God.

§ 27. 8. If Chriſts Humane Nature ſhould ceaſe its Glory, *ours* by the ſame reaſon would do ſo too. But that is contrary to the hopes of Faith.

§ 28. 9. Angels Glory and Being is perpetuated: And therefore Chriſts Humane Kingdom and Glory, who is above them, will not ceaſe.

§ 29. 10. There is Executive Government by Chriſt to be exerciſed after the ſuppoſed Thouſand years: Therefore he ſhall Reign after to perform it.

The Redeemed Believers muſt be Rewarded to Eternity, and he muſt ſave to the utmoſt all that come to God by him: He muſt continue and perpetuate their Reward and Happineſs: For they muſt live as his Members, becauſe he liveth: And I doubt not but if you are for ending Chriſts Kingdom after a Thouſand years, you will be for the ending of ours.

And he hath his Enemies to puniſh longer than a Thouſand years, *Luk.* 19. 27. And I believe that you are for ending their puniſhment then, if you would end Chriſts Kingdom then, *Rev.* 6. 16. It is the Wrath of the Lamb that is to be executed on the Enemies of the Lamb: It was againſt him and his Grace that they ſinned; and it is he that cometh in flaming fire to execute Judgment on all that know not God, and obey not the Goſpel. And doth puniſhment end with your Thouſand years? The very nature of the glory of the Glorified Body of Chriſt, is to live as Branches in him the Vine: Our Life is hid with Chriſt in God: And if his Kingdom be given up, all our life and ſecurity is alſo given up. The ſame cauſe muſt continue that began, the Reward of Believers (in whom Chriſt will be admired more than a Thouſand years) and the puniſhment of Unbelievers. The Kingdom of Glory therefore continueth when the Reſtoring Kingdom hath done its work.

§ 30. 11. The Devil hath reigned by Gods penal permiſſion, over this ſinful World as to the far greateſt part, about

about 6000 years within 314. And shall Christ reign but one thousand? Prove it before you affirm it.

§ 31. 12. How frivolous is your reason from *Gods being All in All?* What do you think those words do mean? It's neither any Addition to God, nor any Exclusion of Christ: But Gods Governing Mankind as fully recovered according to the Law of his perfect Nature, and without any more Medicinal recovering Grace; and his filling them with the Grace and Joy of his inhabiting Complacence.

1. It cannot mean that God in Essence is nearer the Creature than before. For in him we Live and Move, and Be. He is *All in All* now as the God of Nature.

2. It cannot mean that God will be more the Cause of Grace or Glory, for Christs ceasing to be a Cause. For God is no less a Cause when he useth second Causes, than if he used none.

3. It can no more be an Exclusion of Christ from being a Cause of our heavenly Communion with God, than an Exclusion of all second Causes from their Office: And if all second Causes be excluded, and there be no Cause but God, there will be no Being but God, and this is but to reduce the World into God, or Nothing; which you must not feign unproved.

§ 32. τὰ πάντα being plural cannot mean that God will *End all things*; and so be *Nothing in any thing*, but Himself: *All things in All* signifieth the Existence of those All things. And shall not Christ and his Kingdom then Exist? Not in its Paradise or Heavenly State?

§ 33. Can it possibly mean any more than *Of Him*, and *Through Him*, and *To Him are All Things?* And so they are now, *Rom.* 11. 36. Or that he is Above All, and through All, and in us All: And so he is now, *Eph.* 4. 6. And that he *worketh All in All*: And so he doth still, 1 *Cor.* 12. 6. And that he *filleth All in All*: And so he doth still, *Eph.* 1. 23. Even Christ is said to Be *All in All*, Col. 3. 11. And shall he cease to be so. He is appointed Heir of All things; he upholdeth All things by the Word of his Power. For whom are All things, and by whom are All things? *Heb.* 1. 1, 3. & 2. 10. And why must he be deposed? By him are *all* things, 1 *Cor.* 8. 6. God gathereth All things in One in Christ, *Eph.* 1. 10.

1. 10. Who filleth All things, *Eph.* 4. 10. till we come to the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, to the measure of the Stature of the fulness of Christ, *ver.* 13. We are growing toward this before the Resurrection. And if then we attain it, must it endure but a Thousand years? The perfection of the Church of Christ, is not like that of Fleshly Bodies, that when they are at the top of Age, go downwards again; Nor Apples and Pears, that when they are mellow soon rot.

§ 34. *Obj. But Christ must then be subject to the Father. Answ.* And was he not always subject to him (in his Humanity?) He tells us oft that he doth not his own will, but the will of him that sent him. The *Father worketh*, and he worketh. He were not the true Christ if, as Man, he were not subject to God: But *Paul* saith not that *Then he begins to be subject to the Father*: But that he shall still be so. When his War is over, and he hath done his work as General, or Conquering Redeemer, he shall be still as Man, a Subject to God, and Glorified as the Reward of his Redemption, and be the Glorified Head and King of his Glorified redeemed Kingdom.

§ 35. I suppose you will say that *Christ and his Saints shall not die, nor be deposed, but have such a Glory in which God shall be All in All.*

Answ. Very good; who denyeth that God is or will be All in All? But the doubt is, whether Christ shall be ever the less Christ, or King? Or the Church ever the less his Kingdom at the End of a Thousand years? I forget not your distinction of Christ as *Man*, and as the *Son of Man*. You confess that Christ shall be Man *for ever*, but not as the *Son* of Man: That is, as Dr. *More*, and you, and *John Turner* say, *He is an Eternal Man, or Life, and hath* say you, and Dr. *M. an Eternal Body, Flesh and Blood, from whence you plead for Transubstantiation.*

Answ. You could scarce speak to a Man that hath been more tempted to follow you in such intimations, as embolden Reason to be too presumptuous; and I confess that the insinuated Opinions of *Peter Sterry*, Dr. *More*, and *J. Turner*, and you, do strongly flatter emboldened Reason: But I take it

it but for a Temptation, while Scripture is against it, as well as the judgment of the Universal Church.

When *Paul* tells us that Flesh and Blood *cannot inherit* the Kingdom of God, I must in Charity suppose that by *Flesh and Blood Eternal*, Dr. *More* and others, mean (not properly but Catachristically) the *Natura Mentalis*, or the Intellectual Nature, which they suppose to be the same in Christ, Angels and Men.

It is not improbable that the highest of Creatures, is in order of Nature, a prior effect of the Divine production before the lower.

Whether this shall be called an Emanation or a Creation you are not agreed. Nor whether this prime Created Nature, be *Universal Life*, and *Universal Matter*, and so be the *Soul and Body* of the World, considered as before modal Mutations; or whether it be only some nobler sort of *Spirit* and *Matter* that is made before the more ignoble, and perhaps maketh the rest.

But it is concluded that Christ is the *Life or Spirit* and *second Person in the* Trinity, and the *Holy* Ghost the Matter, and so the *third Person*: And that Christ, the Soul, and the Holy Ghost the Matter, are one; which some call A *Creature*, and some call God, and some both. *Peter Sterry's* is the plainest way, that the Divine Nature first produceth and uniteth it self to the Universal Intellectual Nature, which is Christ the first Creature, including the Holy Ghost: And that this first Intellectual Nature, uniteth it self at the Incarnation to the Humane Nature: And so that Christ hath three Natures. 1. Divine. 2. Superangelical Created. 3. Humane.

But still it is unresolved whether the prime Created Nature, be a Soul to the Incarnate Body, or Christ took both Soul and Body of Man, besides the first Mental Nature. *Apollinarius* was for the Godhead being instead of a Soul.

Now you come and tell us that [*The Eternal Word in* "*Humane Nature hath a Kingdom throughout Eternity, but not* "*as the Son of Man, but as the Eternal Word. The Glory in* "*which Christ is seen with his Saints, being the Glory which he* "*had with the Father before the World began. Of the same Na-* "*ture wherein he is now at the right Hand of God till he appears:*

"*And*

" *And the Union in that Eternal State is by God to God, by the* " *Word to the Father; ſo the Son as Man is ſubject, and God All* " *in All.* Catech. p. 21.

" *It ſeems by the high expreſſions of God, who is pureſt Spirit,* " *being All in All, and by the Lake of the Second Death, and* " *even the New Heaven and New Earth after the Thouſand* " *years flying away, there is no bodily or material nature con-* " *tinued, no not of the Sons glorious body, who is then ſubject,* " *nor of the Saints.* Anſ. *Scripture having declared no ſuch thing,* " *no ſuch thing can be ſuppoſed, but that Chriſt and his Saints ſhall* " *be in bodies.*

" *So high expreſſions can fit no ſtage but of God All in All;* " *even as he was before the foundation of the World All in All,* " *and to which ſtate our Lords words ſo much refer,* Joh. 17. " *When all the Saints are thus One with God in Chriſt, then he* " *is thus All in All, as before the World began.*

" *Though this Kingdom of Chriſt be ſo holy, ſo heavenly, ſo* " *pure, ſo much of God in it——yet becauſe it is the Kingdom* " *of the Man Chriſt Jeſus, and of his Saints in a Viſible Crea-* " *ted Glory, and not the higheſt Union to God All in All, Chriſt* " *gives this laſt declaration of the Name, that is, of the Nature* " *and Glory of God; He freely delivereth up this his Kingdom,* " *and the Son as in Humane Nature ſuffers moſt willingly that* " *Glory of himſelf, and of his Saints, to be ſwallowed up by God* " *All in All, and unites them with himſelf to the Father, as he* " *is the Eternal Word, and ſo they are with him for ever, behold-* " *ing the Glory which he had with the Father before the World* " *was, which is the higheſt inſtance of Self-denial of all Created* " *Glory, and giving up all to God All in All that could be given,* " Joh. 17. 5.

§ 36. Here you do but confound mens minds with many things at the beſt unproved. 1. That Chriſt was an Eternal Man; (of which your Tranſubſtantiation-Book hath more.) 2. That his Eternal Manhood is ſo diſtinct from his being the *Son* of *Man*, that he hath a twofold Manhood; one from Eternity, and one at his Incarnation. 3. That Chriſts Kingdom as the Son of Man, that is, in his Manhood which he had by Incarnation, endureth but a Thouſand years. 4. That the Manhood of his Saints which they had by Generation, alſo ceaſeth after the Thouſand years. 5. Yet Chriſt

and

and they shall have material *Bodies* after, even in Christs eternal Body. 6. That this giving up of the Kingdom after a Thousand years, is the greatest Self-denial in the World, as if it were a loss or diminution of the Glory of Christ and Saints. 7. That when all the Saints are thus One in Christ with God, then God is All in All, as before the *foundation of the World.* 8. That this is the Unity meant in *Joh.* 17. 24. 9. That this is glorifying Christ with the Glory he had before the World began, *Joh.* 17. 5. And not that God would glorifie him as the Son of Man, by advancing his Humane Nature, to its participation in the Glory which the Divine Nature had from Eternity. 10. Yet you tell me by word of mouth, that you believe the Individuation of the Saints in this united state. The Metaphor of [*swallowing up in God*] you may make true or false as you shall expound it, which till then signifieth nothing.

§ 37. Short-sighted men may reverence this the more, by how much the less they understand it: But they that will make sense of it must see, that it is to lead us to Heathen Philosophy as a higher Light than Christ and Scripture, and to introduce the Pythagorean Opinion of the Transmigration of Souls, and the Platonists and Stoicks Revolution, and *Averrhois* his Universal Soul, and to make God or Christ Divisible, and with *Origen*, to make the future Rewards and Punishments temporary.

§ 38. 1. If Christ as a *Man, or Life, or Spirit*, was *Eternal*, it was as *God*, or *as a Creature*. As God he was not Man, nor Body. If you say that he was the second *Hypostasis* as Son, and the Holy Ghost the third as *Matter*, (as Dr. *More* and *J. Turner*) then either you mean *Universal*, or *Particular Life* and *Matter*: If Universal, you make the World to be God, and make him Divisible: If Particular, you make God a part of the World: And so you do if you make him but the *Soul* of the World.

§ 39. 2. If the Saints were in God before the World began, accordingly all things were eternally in God; and that will bring in *Aristotles* Eternity of the World, which indeed meer Reason might take for probable.

§ 40. Either you mean that we were in God only as in *Potentia Creatoris*, and that is *not to be in him*, but only to say

 that

that he was *able* to make us: For *existere est esse extra Causas Efficientes*. Or else that we did actually *exist*: (which those hold that are for Souls *Pre existence*, or worse.) And we did exist in God, either as being *God himself*, or *Creatures*, or *Effects* of God. If we were God from Eternity, we are God still: If as *Effects* or *Creatures*, then either as *Parts of one common Soul* and body of the World (or of the Humane Species,) or as so many Individuals. If it be said that we were but *Parts* of one *Soul* or Body, it will infer that we are so still, and that these parts are as the Rivers and Springs from the Sea in continual Revolution: Or if we are fixed Individuals, God kept us not *idle* from Eternity (or præ-existent.) None can think that God from all Eternity (or since) kept all the Souls that are to be embodied to the end of the World, in a sleepy state till Bodies were generated for them.

If you say that they lived in God as pure Spirits without Bodies, what then did the Prime Matter, which some of you call the third Hypostasis in the Trinity? We see that God put Souls into Bodies in this World: And can you prove that he never did so before from all Eternity?

And when you have said, that Christ and Saints shall be swallowed up in God, and have no more Kingdom as Sons of men, but be in God as before the World began, do you mean that they shall continue so to all Eternity, and never revolve into Bodies more? When God hath shewed us that he hath delighted in embodied Souls these five thousand six hundred ninety years, will you feign that he never did so before, nor ever will do so again?

§ 41. I conclude, 1. That there is no rational issue of your Doctrine to be expected, but a Pythagorean, or Platonick Revolution or Transmigration of Souls, from one Universal Soul into many particulars, as the Sea floweth into Springs, and they into Rivers, and they into the Sea again, and so round: Or as one Sun illuminating the Air, lighteth many Candles, (by a burning-glass or by flames,) being individuated only by the oily matter, but not divided from the common Element of Fire.

2. And that all this is but to confound men partly with falsehoods, and partly with uncertainties; when the plain Doctrine of Christ is a more quieting way. God hath kept us

us so dark about the *Beginning* or *Pre-existence*, and the *manner* of his *producing Souls*, yea and of the manner of their operation in their separated state, that to be confident beyond his Scripture-Revelation, is but to be ignorant of our Ignorance, and to venture to take Gods name in vain.

But we know that God breathed into Man that breath of Life, and so made him a Living Soul, and said, *Increase and multiply*; and that the spirit goeth to God that gave it, and we shall be with Christ in Paradise, and that he will receive our departing Spirits, and that it's best to be with him.

§ 42. And now I see not what you can make of Gods being *All in All*, more than at this day he is, and more than that he shall Govern Man again as sinless and fully restored, without any further Redemption or Recovering Government, but that you pervert the Text to countenance your pretended abbreviation of Christs Reign to a Thousand years.

All things are now in him, and of him, and to him. Nothing can be added to All. But I am not able to discern why you speak so much in Equivocals and Generals, that cannot possibly afford the Reader a determined sense. If you are unwilling to be understood, your Opinions are not of the Light. If you understand not your own words, how should others understand them?

No man can tell whether you infer from Gods being *All in All*, the *Deification* of *All things*, or their *Annihilation*, or the dissolving of all Bodies compound, and the Deifying only of the spiritual part.

You say *Catech.* p. 14. ["*It is the ultimate end, and last* "*result of All things. And* (*Creatures below being capable of* "*this Union, as All which have no understanding are annihilated.* "*And Creatures of understanding, Angels and Men, can be no* "*other than miserable in the loss of this Union.*] But are Christ the Son of Man and his Saints miserable till the end of the Thousand years?

So p. 15. ["*In order to the Union of All Created Beings of* "*Understanding, to God all in all.*] (What, Devils and all Damned Men?) "*The Eternal Word far above Angels became* "*lower than Angels by becoming Man, and so comprehended the* "*whole Created Intellectual nature, that he might be the Head* "*of*

" *of the whole in their Union to God: And that in Him they*
" *might All be reconciled to God with the whole inferiour Crea-*
" *tion: Which having ſerved the Glory of the Creator by Jeſus*
" *Chriſt, they fly back into their former State of* NOTHING *in*
" *themſelves, but indeed are returned into the Divine Immenſity,*
" *and Angels and Men be United to God for ever.* Eph. 1. 10.
" Col. 1. 20.

Here we have *Anihilation* and *Nothingneſs in themſelves*, and yet [*indeed are returned into the Divine Immenſity*]. And ſo that which is *Nothing in it ſelf* hath a *Being in God*! What can this mean but that the Creatures were once *all God* himſelf, till he gave them a Self-being, which he taketh away, and then they are God again, not only their Individuation, but their Creature-Being ceaſing. All things are ſtill in God, and his Immenſity: But if they have no Being in themſelves there will be Nothing but God. But will they ſo continue? And will God from Eternity to Eternity have no Created Being ſave for Seven Thouſand years (or days?)

And indeed is the whole underſtanding (and inferiour) Nature, Devils and Men, thus reconciled?

And is God πάντα ἐν πᾶσιν when there is no πάντα, nothing but Himſelf in Unity: Is he In that which is not?

I have been ſo long on your firſt Propoſition as being your Foundation: There is a Kingdom of Recovering Grace of Chriſt Incarnate, and Glorified, delivered up when he hath done that work, which the Kingdom of Glory ſucceedeth, where God as All in All ſhall be Glorified in the perfection of Chriſt *God-Man* and his Glorified Saints. This is agreed and granted you.

Principle II. *Anſwered.*

§ 1. No Text of Scripture ſaith that the Kingdom of Grace or Redemption begins at Chriſts Coming to Judgment: But that then it Endeth in the Triumph of the Redeemer, and his Entering upon his Kingdom of Fruition in the full Glorified Church, 2 *Tim.* 4. 1. ſaith no more: His Appearing there is for Judgment, which preſuppoſeth Mans final keeping or breaking of Chriſts precedent Ruling Laws. It

is his Triumphant ending of the Kingdom which he had, and the Entrance of that of Glory.

Principle III. *Answered.*

§ 1. No doubt but Christ will reign with and in his Saints.

§ 2. But that the *full number shall be made up* then is your own word. At his Coming you hold the number will not be full: For you say Catech. pag. 4. "*They shall propagate a holy* "*Seed in such abundance, as to recompence with a much more to* "*the Glory of the second* Adam, *Rom.* 5. *for the few that are* "*saved within the World of the first* Adam.] And all these were not in Being at Christs Coming.

Nor can you prove that the New Earth, and all Generation shall end with a Thousand years.

Principle IV. *Answered.*

§ 1. Your supposition that they are not presently caught up (yea till the end of a Thousand years) is your Forgery.

2. *The Equality of Christs Love and Grace to All his Saints*] is also your own Doctrine, not Christs. For tho *ex parte Dei* who operateth *per essentiam*, there is no inequality or difference, yet in the *Effects* and the Relative *extrinsick Denominations* of God from those Effects, there is great difference. All have not equal Grace, nor equally improve their Talents, nor are Rulers of ten Cities, nor as the Apostles sit on Twelve Thrones judging the Twelve Tribes of *Israel*. Though you say Catech. p. 3. ["*None of the Saints can be perfected, the* "*one without the other.*] If that be true, either those on Earth that you liken to *Adam* in Paradise are as perfect as those in the New Heaven, or those in Heaven as imperfect as those on Earth. (And no wonder, when you place them but *in the Air where evil Spirits dwell now*, Catech. p. 12.) But Christ saith the Children of the Resurrection neither Marry nor are given in Marriage, but are like the Angels; And you say on Earth they shall be getting Children abundantly a Thou-

a Thouſand years; if you take that for no note of imperfection, it ſeems Chriſt did.

Principle V. *Anſwered.*

§ 1. What could you have ſaid more ſtrongly againſt your ſelf? Death is ſubdued or ſwallowed up in Victory when the Redeemed die no more. None of them die after Chriſts firſt day of Judgment at his appearing? Are they dying all the Thouſand years? I cannot imagine what reaſonable anſwer you can give to this Text and Argument?

If you ſay that there are Devils and wicked Men to be put to death all the Thouſand years, can you prove that they were the Redeemed that Chriſt came to deliver from death? or yet that ſome of them are damned in the beginning, and ſome not till the end of the Thouſand years? Or if their death ſhall endure no longer than the Thouſand years?

If you ſay that the Saints on Earth, have Natures Mortal, though they ſhall not die; I anſwer, you have written that they are in the Kingdom of Glory, and equal in Love and Grace, and perfect, as thoſe above. And if death be not ſubdued when Men are ſecured from it by Chriſt and the poſſeſſion of promiſed Immortality, its a doubt whether it be overcome at all: For none are above a *poſſe mori* but God, becauſe the Being of all Creatures dependeth meerly on his will: The ſuſpenſion of his ſupport would end all Created Being: In which ſenſe it is that *Arnobius cont. Gentes* aſſerteth the Souls Mortality. If Chriſt muſt be the Conqueror of Death, when will he Conquer, if not when Men die no more? Is it after he hath given up his Power and Kingdom?

Principle VI. *Anſwered.*

§ 1. This is but your further owning your own full Confutation.

Prin-

Principle VII. *Answered.*

§ 1. This poor shift is answered above: Do you not say, Those alive are in the same Glorious Kingdom? and that none are perfect till all are perfect? And have those in the Air any more assurance that they shall not die, than Gods Love, and Will, and Promise, and their Union in Christ?

2. But why is not at least the Heavenly, or Airy Kingdom given up at first?

3. Was not death Conquered to the Person of Christ, after his Resurrection, though he was at his Ascension to be taken up? And is not death Conquered to those on Earth that have the foresaid security to ascend and never to die?

This shifting is meer violence to the Text.

4. But I will prove that the Apostle tells us that the *Catching up* will be presently; And your words of [*Christ first, and then those that sleep in him*] have no more strength than this Inference [If *Paul* telling us of the difference in Order of time between Christs Resurrection and the End of the World, be signified by that word ἔπειτα, after, then we may suppose that ἔπειτα signifieth no sudden change of the living at the Coming of Christ.] *Ans.* I deny the Consequence: The matter of fact tells us of a sixteen hundred years distance in one, and the Text proveth a suddenness in the other. The distance between Christs Rising and his Coming to Judgment are so notoriously revealed, that *Paul* need not say, It will not be the same moment. But here (if you believe not your self instead of Gods Word) the contrary is so plain as confuteth all your devised frame.

§ 2. 1. (Supposing that I need not confute to you the two false readings reproved by *Jerom*, *Augustine*, &c.) 1 *Cor.* 15. 51. saith, [*We shall all be changed* [ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι] what could be spoken plainer? At the Change joyned with the Resurrection, it will be *in a moment, in the twinkling of an Eye*, and (which is unanswerable) *at the last Trumpet.* That the said Trumpets sound is at Christs Coming is evident, *Matth.* 24. 30, 31. "*They shall*

"*see*

"ſee the Son of Man Coming in the Clouds of Heaven, with "Power and great Glory: And he ſhall ſend his Angels, with a "great ſound of a Trumpet, and they ſhall gather together his "Elect, from the four winds, from one end of Heaven to the "other.

And 1 Theſ. 4. 16. "The Lord himſelf ſhall deſcend from "Heaven with a ſhout, with the voice of the Archangel, and with "the Trump of God, &c.]

If you will feign *two Trumps*, one at the *beginning* and the other at the *end* of the Thouſand years, you will do it by ſo groſs an addition and contradiction of Gods Word, as that I hope few will believe you: Nor yet if you feign that the Trumpet will not ſound till the end of the Thouſand years: For the Trumpet ſoundeth at the ſame time that Chriſt Cometh with his Angels, and that the dead are raiſed, and the Elect gathered. At this ſound will be the change in a moment.

§ 3. II. The Text ſaith expreſly that *we ſhall be caught up together with them.*] And that none may feign it to ſpeak but of a *ſimultas* of Company and not of *Time*, the words are placed ſo as to confute it. [ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα] we ſhall *with them be caught up*: Not a Thouſand years after them.

§ 4. III. The Verb ἁρπαγησόμεθα] *rapiemur, ſuddenly caught up* as by force, ſeemeth purpoſely put to ſignifie the *ſimultaneous* ſpeed.

§ 5. IV. The end of this *Rapture* is, not at a Thouſand years end to go dwell in the Air, or with the Lord, but to *meet the Lord in the Air*, which is ſuppoſed to be at his Coming, ἀπάντησιν τοῦ κυρίου εἰς ἀέρα. The whole context, 1 *Theſ.* 4. and 1 *Cor.* 15. implyeth this *meeting him to be at his Coming.*

§ 6. V. It is ſaid to be to *meet him in the Air.* But no Bible but yours doth ſay that Chriſt ſhall *dwell a Thouſand years in the Air.* And you your ſelf ſay that at the end of the Thouſand years he ſhall give up his *Airy Humane Kingdom*: And when he hath removed his dwelling the Inhabitants of the Earthly Paradiſe will come too late.

§ 7. VI. It is ſaid that when we meet him we ſhall *for ever be with the Lord*: That is, *The ſame Lord, that we meet*, which is Chriſt *God and Man*, and in the *State and Kingdom*

where

where we meet him; and not only come to him at a Thousand years end, when he hath changed his Humanity, Kingdom and Place.

§ 8. VII. *Ver.* 15. The περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου we are left as reserved to the Coming of the Lord] plainly imply that we are kept for *that time to meet him at his Coming*, and not only a Thousand years after.

§ 9. VIII. 1 *Cor.* 15. 52. Again expresly joineth the sound of the Trumpet, the Resurrection, and our Change together, [*For the Trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed*, that is, when the Trumpet soundeth, and the dead are raised.

§ 10. IX. *Matth* 24. Christ tells us that *He will gather his Elect from the four Winds*, when he cometh with his Angels, and the Trumpet soundeth: But those found alive on Earth, cannot be excluded from the number of the Elect that are at or under the four Winds: Therefore they shall then be gathered to him.

§ 11. X. The living shall be caught up when *Death* the last *Enemy is subdued*: But that will be at Christs Triumphant Coming, and the Resurrection: For after that there will be no more death as an *Enemy*. If you would deny this (as aforesaid) because in the New Earth the Blessed are Mortal in possibility of Nature, I answer, that Paradise possibility (were it true) is none of the Curse for Sin, and therefore not the Enemy to be subdued.

§ 12. XI. The Saints shall be caught up when the day and work of Judgment Cometh: But that will be at Christs Coming, and the Resurrection: As he himself and many a plain Text of Scripture tell us, (too much to cite.) And whereas you feign a Judgment day of a Thousand years, taking *Judgment* for *Government*, Christ otherwise expoundeth himself, and tells how the Judgment will proceed by Exploration and Sentence, *Mat.* 25. *&c.*

And Government in general containeth Legislation, Judgment and Execution: You tell us not a word what Legislation will be in the Air the Thousand years. And for Judgment in special, will Christ be a Thousand years in *Exploration* and *Sentence*? Will the wicked so long be untryed and uncondemned, or the Faithful so long unjustified, or by Sen-

tence judged to Salvation? Doth not Christ *Mat.* 25. contradict this? VVill their case be so long undecided?

If you mean that *Execution* will be that Thousand years, can you prove that the Damned shall suffer no longer? Nor the Blessed any longer reign with Christ? O make not a New Gospel, Heaven and Hell!

§ 13. XII. The Saints will be taken up when the *Kingdom is delivered up to the Father, and God is All in All:* But that will be at Christs Triumphant Coming and Judgment at the Resurrection. For it signifieth no more but that Sin and Curse shall all be cast out, and all that rebelled against God be Conquered, and all Christs Recovering work performed, and God again Rule Man as Innocent according to the Law of his perfect Nature: This will be then finished.

You say that those on Earth shall be in a Paradise State, and those in the Air will not be worse: And then Christs Coming in Triumph delivereth up the Kingdom to the Father, that his and Christs Kingdom of Glory and Fruition may succeed.

§ 14. XIII. When *Paul* was opening to them the Mystery of Christs Kingdom, if he had talkt thus of being caught up in a moment of time, at the last Trump to meet the Lord, and never told them a word of a Thousand years between the Trumpet and being caught up, it must be because he *knew it not*, or was not *willing that we should know it:* But *neither* of these could be true in a matter of so great moment, when it was that Coming of Christ that he was satisfying them about. And I will learn from you, nothing that *Paul* knew not.

§ 15. XIV. I have proved before how copiously Christ openeth the nature of his own Kingdom in many Parables; and how he maketh his Enemies his Footstool, Conquering Satan, Sin and Enemies, and how the Revelation openeth his Conquest of the *Roman* Empire: And he shall destroy the Man of Sin with the Breath of his Mouth, and the Brightness of his Coming. Therefore he hath not left this to be done the Thousand years after his Coming.

§ 16. XV. *Peter* tells us that [*the day of the Lord will come as a Thief in the night: in which the Heavens shall pass away*

way with a great noiſe, and the Elements melt with fervent heat.] But a Thouſand years is not ſuch a ſudden ſurprize: Nor will Heaven and Earth be a Thouſand years burning.

§ 17. XVI. *The Earth and the Works therein ſhall be burnt up*; and all theſe *things be diſſolved.* 2 *Pet.* 3. 10, 11, 12. Therefore the Bodies of thoſe then alive would be *burnt and diſſolved* were they not firſt taken up. To ſay as you do, that God would keep them in the Fire unburnt as he did the three, *Dan.* 3. is to make and obtrude on us a Goſpel of your own.

§ 18. XVII. You think *Gog* and *Magog* ſhall live after the Conflagration, who ſhall cover the Earth: And ſhall all their Bodies too be unburnt in the Fire, that diſſolveth all theſe things on Earth? Is this any Word of God?

§ 19. XVIII. You that think Men live each one the whole Thouſand years, and *generate ſo abundantly as to recompenſe with a much more for the few that were ſaved under the firſt* Adam, can by no reaſonable imagination find room on Earth, for the numberleſs Off-ſpring of a Thouſand years, to dwell all at once here: And the numberleſs followers of *Gog* and *Magog* alſo to dwell with them. They muſt not be ſo unrighteous as to diſpoſſeſs the wicked of their dwellings; And for one year after all is burnt up, they may be in want.

§ 20. XIX. It is incredible that your deſcription of Earth for the Thouſand years can leave *Gog* and *Magog* in their Hoſtility unconvinced: For to ſee Men live a Thouſand years in the ſight of Chriſt and all the Saints in the Air, one would think ſhould convince them: Or if Men are changed before at the common Age of Men, to ſee ſo many Millions caught up to Heaven without Death or Burial, ſure would make them afraid of fighting againſt ſuch.

§ 21. XX. There is not one word of God that confineth Chriſts Kingdom to a Thouſand years; and what are you that you ſhould preſume to do it?

It hath continued much above a Thouſand years already. If you alledge 2 *Pet.* 3. *One day with the Lord is as a Thouſand years, and a Thouſand as one day,* which ſpeaketh only againſt doubting, becauſe of the delay of Chriſts Coming, as if this told us how *long* he ſhould *reign* when he is Come,

this would but confirm us that your Doctrine is meerly of your ſelf. The Thouſand years in *Rev.* 20. is the ſame with that of the Womans being in the Wilderneſs, and the Dragons being bound, which is plainly on this ſide the Conflagration. And indeed is preſently after the fall of Pagan *Rome*. For that Pagan *Rome* was not *Babylon*, or that it is not ſaln, I will not believe though you ſhould ſwear it, or caſt the Glove in Challenge to diſpute it.

§ 22. XXI. *Gog* and *Magog*, and all their Hoſts are to be in the end of the Thouſand years: But they are to be before the Conflagration and Coming of Chriſt: Therefore the Conflagration and Coming of Chriſt is to be after the Thouſand years. In the New Earth will dwell Righteouſneſs, that is, only Righteouſneſs, and in a Paradiſe ſtate: But that is inconſiſtent with a numberleſs power of malignant Enemies that ſhall compaſs the Holy City.

§ 23. XXII. You make a ſtrange Expoſition of *John*, as if he wrote to five of the *Aſian* Churches as in one World, and to *Laodicea* the ſeventh in another when this is burnt up and Chriſt come.

§ 24. XXIII. When you have almoſt equalled the New Earth with Heaven, you debaſe it by making it a *Laodicean* Church, which for Lukewarmneſs God threatneth to ſpew out, and to take away their Candleſtick? Is this the Paradiſe World of Righteouſneſs?

§ 25. XXIV. You make two New *Jeruſalem*'s when Scripture ſpeaketh but of one after Chriſts Coming: One you take to be in the Air, and the other on Earth: Though one Society may be in both, one *Urbs* or material City cannot; ſuch as is deſcribed *Rev.* 21. and 22.

§ 26. XXV. You feign two Conflagrations: One to Burn the World, and another after to Burn *Gog* and *Magog* and their Followers over the Earth.

§ 27. XXVI. You groundleſly diſhonour the Kingdom of Chriſt by confining it to a Thouſand years, which God hath promiſed ſhall have no End.

§ 28. XXVII. You diſhonour Chriſt and his Kingdom by bringing him from his Fathers Right Hand in Heaven, and placing him and his Saints a Thouſand years in the Air, where you ſay *wicked Spirits now dwell*, and where Dr. *H. More*

More ſaith, Good and Bad dwell in an Aerial Vehicle till they are advanced to an Etherial: Yea where you ſay Devils and Damned Men now dwell with Chriſt; And where Chriſt muſt exerciſe the greateſt ſelf-denial in leaving that lower Station.

§ 29. XXVIII. You make Chriſts Kingdom to be a humbling loſs to the Saints above, while you take them down into the Air for a Thouſand years, from the Heavenly ſtate where you ſay they were in God, where Chriſt is at his Right Hand, as they ſhall be at laſt; or elſe you will make that Everlaſting Union their loſs.

§ 30. XXIX. Either you alſo bring down the Angels from their Glory to dwell in the Air, or elſe you ſeparate them from Chriſt and the Saints in the Air with him.

§ 31. XXX. When God hath already continued the old ſinful World under the Curſe almoſt ſix Thouſand years, you by Fiction confine the New purified World wherein dwelleth Righteouſneſs to a Thouſand years, and call this the Sabbatiſm. As if our Reſt muſt be ſo much ſhorter than Sin and Labour? When yet there will be no Sin to provoke God to deſtroy the New World.

Principle VIII. *Anſwered.*

§ 1. How frivolous is your arguing from the name of a Monarchy: God is ever the abſolute Monarch: But if you mean a Humane Viſible Monarchy, and ſuppoſe he muſt ſo viſibly Rule the Earth, you do but beg the queſtion. A Monarch of all the World, none ever was, and therefore four ſuch never were. But if by a Monarchy you meant, the greateſt Viſible Empire on Earth, ſo the Fifth Monarchy was ſet up by *Conſtantinople*, which differs far more from the Pagan *Roman* Monarchy, than that did from the Grecian or Aſſyrian: And it was Chriſts Viſible Monarchy Reigning by his Vice-Roys, the Kingdoms being now ſaid to be his Kingdoms. This was the true Viſible Fifth Monarchy: And the Turks are the Sixth Monarchy, the renewed Reign of the captivated Dragon, let looſe after a Thouſand years.

§ 2.

§ 2. But your fiction that the Scripture aſſigns a Thouſand years to Chriſts Reign after the Reſurrection is worſe than frivolous; a meer forgery; I anſwered it before. If *Peter* quiet mens over-haſty expectation of Chriſts coming, by telling them that a Thouſand years time is as nothing to the Eternal Infinite God; ſhall a man pretend skill in Prophecy, and tell us, that he meaneth that Chriſts Reign after the Reſurrection is meaſured and meant by this Thouſand years, and is as nothing to the Eternal God.

And I have proved to you that the Thouſand years in the *Revelation*, ſpeaketh of no ſuch thing, but of what is done before the Reſurrection.

For 1. Thoſe Thouſand years are moſt likely to ſignifie an undetermined time, and mean no more than a Long time; as Mr. *Durham* and *Cluverus* moſt incline to think (and many others.)

But 2. Granting the contrary, it plainly ſpeaketh of a time preſently following the feaſting of the Fowls of Heaven with the fleſh of Kings and Captains, and the Fall of the Pagan *Babylon*. And not only *Grotius*, but *John Fox* and many others tell us, that it is the juſt time between the Fall of Pagan *Rome*, and the beginning of the *Ottoman* Empire; which was about 1300 years.

3. And this Thouſand years is before the ſuppreſſion of wickedneſs in the World, while *Gog* and *Magog* are in the four quarters of the Earth, in number as the Sand of the Sea; that ſhall go upon the breadth of the Earth, and compaſs the Camp of the Saints, the beloved City: And before the fire that cometh down to devour them. And moſt certainly all this is not in the New Earth, wherein dwelleth Righteouſneſs: So that this Thouſand years ſeemeth to ſignifie but 1. That Apoſtles and Martyrs go to Heaven, 2. And leave their Names and Doctrine honourable on Earth; 3. And that the ſurviving Confeſſors ſhall riſe from their perſecuted ſtate, to triumph with Chriſt in their deliverance and ſuperiority on Earth; 4. And that this ſudden Exaltation is a fit repreſentation of the Glory that they ſhall have perpetually in Heaven.

Let any ſober man judge whether this one only mention of a Thouſand years in a hard Prophecy, *Rev.* 20. under the expoſitory

expoſitory circumſtances now named, will warrant a man to Preach a new Goſpel and Kingdom of Chriſt to the World, without any proof from all the plain words of Chriſt himſelf and his Apoſtles, and directly againſt them.

He that well conſidereth Prophetical Language, will think that Articles of Faith ſhould be founded on plainer words. When we read in *Ezekiel*, that *Egypt* ſhall have no Inhabitant for forty years, that *Tyrus* ſhall be no more inhabited, that *Babylon*, and the Land of *Babylon* ſhall be no more inhabited, and abundance the like, we ſhall the better underſtand the *Apocalypſe*, whoſe very words are much taken out of the Prophets.

5. The Devil and the falſe Prophet are caſt into the Lake of fire after the deſtruction of *Gog* and *Magog*, and after the Thouſand years: But ſure they are caſt into the Lake at the Reſurrection: For if they ſtay uncondemned a Thouſand years after that, I know not what Chriſts coming to Judgment ſignifieth: Sure it is not the date of their Execution; for they are to be tormented for ever and ever: And muſt they be unſentenced a Thouſand years?

6. And the Reſurrection is deſcribed as coming after all this: The Earth and Sea giving up their dead, and the dead judged out of the Books, *&c.*

7. And *Ch.* 21. The New Heaven and New Earth cometh after this Thouſand years, and the deſtruction of the Enemies; and the New *Jeruſalem* coming down from God: And there are yet Kings of the Earth that are to bring their Glory into it: And there are Nations to be healed with the Leaves of the Tree of Life; which made Mr. *Potter* and many others conclude, that it is the glory of the Church on Earth, that the 21, and 22 Chapters deſcribe: Though it is moſt probable that it is but as a repreſentation of the heavenly Glory: But the Thouſand years is plainly ended before the Reſurrection.

8. The plain meaning that (Though the Old Serpent will ſtill be a Tempting Deceiver, both without the Church and within, yet) as a Dragon or Babyloniſh Conqueror and Captivater, he ſhall be bound up for a Thouſand years after the Churches delivery from the Pagan Captivity: And ſo he was. And yet the Text tells us, that all that while the

Earth

Earth had Nations of Enemies that at laſt were by that Dragon drawn to aſſault the Church again. Here is not a word of a Thouſand years New Earth in which dwelleth Righteouſneſs, and that after the Conflagration and Reſurrection. The New Earth is mentioned with no ſuch limitation: That's all the device of preſuming imagination.

Principle IX. *Anſwered.*

§ 1. The Recovering Victorious Gracious Kingdom, is ended in the glorions triumph of his Appearing and Judgment, and his glorious Kingdom of Fruition then beginneth: That all his Kingdom then beginneth, is a falſhood largely confuted by Chriſts own mouth. And as falſe is it that the Kingdom of Recovery or Grace, is not given up till a Thouſand years after the Reſurrection. That this is before the Kingdom of Eternity, is falſe in any proper ſenſe. If you mean a Kingdom from Eternity without beginning, you ſhould prove that ever there was ſuch: Your bare naming it ſo is no proof. If there were no men from Eternity, then there was no Kingdom of men. If you mean that which ſhall endure to Eternity, ſo will Chriſts glorious Kingdom as Man over Men. For many and many Scriptures tell us, it hath no end, and is everlaſting: And he that accuſeth others of *Semi-Sadduceiſm of the Apoſtaſie*, ſhould conſider, whether denying the Kingdom of Chriſt and his Saints in glorified Humanity, as ſoon as a Thouſand years (as one day) are ended, be not liker Sadduceiſm and Apoſtaſie, than our believing the everlaſtingneſs of it.

§ 2. When your own preſumption hath *defined it to be a Thouſand years*, you may as boldly aſſign its time and place. But I have proved that the Scripture confuteth your time, and that a *moment*, and the *twinkling of an eye*, and *the laſt Trump, ſounding*, is not a Thouſand years: And therefore no ſuch ſpace as the whole Kingdoms duration, between the Reſurrection and the living caught up.

§ 3. *Paul* ſaith, *Phil.* 3. 19, 20. that the Saviour that we look for from Heaven, ſhall change our vile Bodies, and make them like to his Glorious Body: He ſpeaketh not as you

you of four Bodies and three Changes. 1. A Natural ſinful Body turned into a Paradiſe Body. 2. And that (called Vile) turned into a Glorious Body. 3. And that ceaſing left to a Divine Eternal Body.

3. I have oft told you that the Paradiſe Body or Mortality, is none of the Curſe or Enemy to be ſubdued.

Principle X. *Anſwered.*

§ 1. We have better thoughts of the New Heaven and Earth than you have; we expect both to be of longer continuance than a Thouſand years.

§ 2. That it is the Saints remaining that dwell on the New Earth a Thouſand years before they are caught up, is your word, and not Gods, that I can find. God can repleniſh that New Earth as he did this, or how elſe he pleaſe.

Principle XI. *Anſwered.*

§ 1. Whatever they are *Called* you confeſs that the wicked Riſe: And that they are not caſt into the Lake of Fire till *the laſt* of the Thouſand years, is only your word. If they have a Thouſand years Life of further tryal, why may they not repent and ſcape.

Principle XII. *Anſwered.*

§ 1. The Fifth Monarchy is Chriſts whole Kingdom, 1. As he preparatorily Governed by the *Word*, *Miracles* and *Spirit*. 2. As he viſibly Set up and Ruled by the Chriſtian Emperours and Kings. 3. As he at laſt entereth on the Kingdom of Glory and Fruition. Your Fiction of another is but your own word.

And now I have done what in the Enterance and Concluſion you provokingly Challenge all Perſons believing the Scriptures to do, and ſhew that while you ſay you *Boaſt in the Word of God*, and not in your ſelf, it is by giving us your

own word, not only for Gods Word, but againſt it. The Lord heal and forgive our weakneſs, and the ignorance of our ignorance.

It greatly hindereth the Edification of your Readers, that you ſo much uſe terms General and Equivocal, that unexplained ſignifie nothing: And ſo every Book needeth another to Expound it, and that may as much need another. Some think this is becauſe you would not be underſtood, your Doctrine being not able to bear the Light. Others think it is becauſe you underſtand not your ſelf, and therefore cannot ſpeak intelligibly, confuſed Notions having but confuſed Expreſſions. The inſtances are more than I will recite. As *e. g.* You place Chriſts Kingdom ſo often in his and his Saints *Appearance*, as no Reader can diſcern, but you mean ſuch *Appearance* to Mans *viſive Faculty* in theſe Fleſhly Bodies, as if now in Heaven Chriſt and Angels, and the Spirits of the Juſt did not Appear to one another, becauſe they *appear* not to us: As if the Intuition of Spirits and Spiritual Bodies, were not a more eminent diſcerning than our Eye-ſight: Sure there is a more noble ſight, than that of Mortals.

So no Man can tell by your phraſe of [*ſwallowing up in God*] and that *Chriſt* was from Eternity, and ſhall be to Eternity, the *Word and Man imbodied*, whether you mean that he was an Individual Man diſtinct from any others, or the Univerſal Soul of the World imbodied in Matter: And by your talk of our being One in God, as we were before the World began, none can tell whether you mean that we were Exiſtent, or only *in Potentia Creatoris?* And if Exiſtent whether we were God or parts of God, or individual Souls made from Eternity for future Bodies, and kept till thoſe Bodies were made: And whether kept in Revolution from Body to Body? Or how? And whether we ſhall have a future Revolution.

So your Doctrine of the Hell of the Devils and the Damned, can tell no Man whether you think that after the Thouſand years they ſhall not be as dead, under meer privation, ſince you ſay, Catech. p. 5. and 22. *It is a ſtate of deprivation of Glory, and caſting into the Lake of Fire, ſignifieth, final and irre-*

ceſſation

ceſſation of all action; And *that they ſhall not appear* but be unſeen, *&c.* And if they have no Action, they have no ſinful Action, no Self-accuſation, no Intellection, no Malice nor Revenge, nor Hatred of God and Goodneſs.

So your Doctrine of the Kingdom of Chriſt; I cannot believe you ſo notorious an Infidel, as to deny Chriſts Kingdom in Heaven and Earth, till the Reſurrection: And yet your words expreſly ſay, that his Kingdom then beginneth: and that this Apoſtle mentioneth none till then.

And in your *Late Great Revolution*, Epiſt. in the end, you ſay, [*His Monarchy ſhall then (1697) begin its Succeſſion, though the Glorious Inveſtiture ſhall not be till Seventy five years after.*]

Can any but a Prophet that is inſpired to Expound you, tell what you mean by abundance ſuch paſſages? What is the difference between the *Beginning* of the *Succeſſion* and the *Glorious Inveſtiture?* What is the *Succeſſion?* Doth it begin the Thouſand years or not? Doth the Succeſſion begin Seventy five years before the Inveſtiture? Is not the *Inveſtiture* Chriſts Glorious Appearance?

Your Writings make it plain, that you are a good Man of deep thoughts, faln into a fond eſteem of your new unripe Conceptions, and rapt up thereby into a diſeaſed Conceitedneſs, and how you will be able to bear it when providence and experience have confuted you in 1697 I know not: But I am the more bold to foretel your failing, by my perſwaſion that your Expoſition of the Revelation which you take for granted, is a meer miſtake from the Beginning almoſt to the End.

And wonder not that no body writeth to confute you For Men love not to trouble themſelves with Convincing every ſingle Man of his Errours. And the Reaſons why I do attempt it is becauſe by the Seduction of ſome of my Friends, and the general Inclination of the Antinomian, Anabaptiſt and Separating Party, to this conceit of the Thouſand years Kingdom, and by the *Midnight Cry* publiſhed by Mr. *R. M.* and preached by Mr. *J. M.* Men of very great Piety, whom I highly value as any Conformiſts I know, I underſtand that your Opinion that formerly was tolerable as confined to a few conceited good Men, is now becoming a great Article of

their Faith and Religion: Eſpecially ſince I ſee that in all your profeſſed extraordinary Humility, you brand all that diſſent from you as Semi-Sadducees of the *Apoſtacy*, and earneſtly Challenge and provoke all Paſtors and Doctors to anſwer you; and maintain (though you Conform) that Gods Word knoweth not a *Clergy*.

Chap. III. *Of the other Sect of the Millenaries that place the Thouſand years Reign before the Corflagration.*

§. 1. THis was the Elder Sect: But Dr. *More*, and Mr. *Beverley*, and Dr. *Creſſoner*, and other late Writers, being more ſearching, did perceive that this way would not hold, nor by it could they countenance their Doctrine from *Rev.* 20. the only Text that mentioneth a Thouſand years Reign (miſunderſtood.)

§ 2. They agree that, 1. There will be a Thouſand years Reign on Earrh: 2. That the Jews ſhall be called, and make a glorious part of this Kingdom: 3. That the Ten Tribes now loſt, ſhall be found, and be part of the Kingdom: 4. That Turk and Pope ſhall fall before this: 5. That at laſt *Gog* and *Magog* ſhall gather in War againſt this New *Jeruſalem*: 6. That fire from Heaven ſhall conſume theſe Enemies.

§ 3. But they agree not, 1. Of the ſtate of the Church with Chriſt above all this time. 2. Nor whether there be one or two New *Jeruſalems* (one above, and one below.) 3. Nor whether Chriſt ſhall Reign on Earth viſibly in his Humane Nature, or only by a holy Magiſtracy and Miniſtry? 4. Nor whether all or moſt of the Jews ſhall go dwell at the Old *Jeruſalem*, or *Judea*, or ſtay in the ſeveral Countries where they live? 5. Nor how far the Princes and Nations among whom they live ſhall be converted with them? 6. Nor by what means the Jews ſhall be converted? 7. Nor how long it will be in doing? 8. Nor how the Princes under whom they live will diſmiſs or uſe them? 9. Nor how they ſhall after all become a *Laodicea*, and fuel fit for the Conflagration? 10. Nor whether that fire that burneth the Earth and Heaven, and that which burneth *Gog* and *Magog*, make one or two Con-

Conflagrations? 11. Nor how far Christs Kingdom ceaseth at the end of the Thousand years?

§ 4. As to both Sects, I know no more that I have further to do for their full confutation, but I. To give a better Paraphrase of the Revelation than their feigned suppositions contain: And that I have done in a Book not yet Printed.

II. To prove that the Ten Tribes were but part of them carried away by *Salmanasser*, and that they were in *Cyrus* Dominions, and had leave as well as the Two Tribes to return if they were willing: And that *Galilee* and other parts of *Israel* as much owned Christ as the Two Tribes, at least: And the Twelve Tribes made up the Converts that were the Rudiments of the Christian Churches: And that it was to the Twelve that *James*, *Peter*, and *Paul* to the *Hebrews* wrote: And it was the Twelve that the 144000 *Rev.* 7. were sealed out of, so expresly distinguished from the innumerable Gentile Christians, as may confute the Expositors, that make them to signifie the Gentile Ministry.

III. To prove that at the Fall of the Pagan Empire, the Fulness of the Gentiles came in, as meant *Rom.* 11. and all *Israel* saved: That near three Millions of the Jews that were cursed Infidels, being killed and ruined by *Titus*, *Trajan* and *Adrian* (out of a Countrey not so big as half *England*) and the Christians escaping, the Christian part remained the main Body of the Nation: And marrying with Gentile Christians, and forsaking *Moses* Law, lost the name of Jews, which remained only with the Off-spring of the scattered Infidels. That *Constantine* made *Judea* one of the most famous National-Provincial Churches in the World, for Honours, Temples, Monasteries and Bishops, no Jews being forbidden there to dwell. And that God hath promised no further Conversion of the cursed remnant of the Infidel Jews, than of any other Infidel Nations: And therefore all Christians should not in ignorance of all this, corrupt their Prayers, and Sermons, and Religion, with fathering on God such Promises of the Jews Conversion as he never made, lest they be found guilty of adding to his Word, and taking his Name in vain, and scandalous depraving the Christian Faith. Nor should they by ignorance unthankfully deny the performance of Gods Promises, of the Fall of the Pagan Empire and *Babylon*,

bylon, and ſo much of the Fifth Monarchy, and New *Jeruſalem*, and Converſion of the Jews, as certain Hiſtory puts us paſt doubt is already paſt.

The performance of this, to avoid prolixity, I ſhall but briefly give you as followeth.

Chap. IV. *That the Ten Tribes of* Iſrael, *will never be found and called, if they never were ſo heretofore.*

§ 1. THoſe that are for a Jewiſh Monarchy, or their general Converſion, commonly hold that the Ten Tribes carried away by *Salmanaſſer*, are loſt, and never yet reſtored. Whether this be true, we ſhall ſee anon. But if it were true, it would follow, that they never will be found and called, and conſequently that they will be no part of the Converted Jews.

§ 2. The proof is evident: Becauſe the Accident ſuppoſeth a Subject: That which *is not*, hath no Accident. There *are* no ſuch Ten Tribes unknown and uncalled exiſtent in the World. None will ſay that any ſuch are known: And that's enough to prove them unknown, and if unknown, not in being.

For 1. If the Infidel part of the Two Tribes be as many as ſuch think, how much more numerous muſt all the Poſterity of the Ten Tribes be?

2. And Navigations, Travelling, and Merchandize, and Embaſſies, have acquainted Men with ſo much of the Earth, as tells us that they are not known in any known part of the World: And were they Exiſtent they could not be unknown.

Benjamin's Itinerary that feigneth a diſcovery of them, proveth it ſelf fabulous, and is ſo accounted commonly by ſober learned Men. And dreaming that they are in *America* is no proof.

§ 3. Learned Mr. *Sam. Lee*, well deſcribeth many of the places to which they were tranſplanted, and very learnedly ſtretcheth his Wit to conjecture that they are in *Tartary*: But 1. There is not any probability given us by him that ever

ever they were thither removed, [at least any notable number.] 2. And though *Tartary* be large, and not all fully known to us, yet so much is discovered by Historians and Travellers, as may acquaint us that there is extant no Society of known and professed Jews; they being all Heathens and Mahometans, save an inconsiderable sprinkling of Christians: And *Scythia* hath been so anciently peopled, that even to the Potent *Roman* Empire, they were the most Invincible Enemies; And the Wars of *Tamerlane* made them known to much of the World. And if they were there, and Marrying with *Scythians* have lost the Name of Jews, they are unrecoverably Extinct. And so cannot be called as Jews, being now no Jews. It is become a Natural Impossibility.

Chap. V. *That the Ten Tribes were not lost, or Extinct.*

§ 1. 1. THis is so clear by abundance of Prophesies in *Isaiah*, *Jeremiah*, and *Ezekiel*, *Hosea*, that it would be tedious to recite them; *viz.* That *Judah* and *Israel* were to be again made one Kingdom, as two Sticks made one Stick, and *David* their King to reign over them: If this was not fulfilled, the Prophesie would fail, which must not be imagined: For (as is aforesaid) if it be not fulfilled, they being now extinct, and not existent, it never can be fulfilled.

§ 2. 2. There is no probability (as Mr. *Mede* hath well noted in his *Diatriba*) that all or most of the common people were transplanted; but only the Rulers, and Rich, and Military and Leading Men. For 1. Considering how many Millions that small Land maintained, it is improbable that so great a multitude could be so far Ruled by an Army, or that they should soon find vacant Habitations and Victuals for them. 2. And it is more unlikely that *Salmanasser* should find so many of his Subjects to send into their places, and that all those should be willing of a removal into so small a Land. 3. And it is known that no such thing hath been done by Conquerours in any other Land. *Nebuchadnezzar* took from

Jerusalem

Jeruſalem none but the Princes, Nobles, Prieſts, Rich Men, Souldiers, and Men fit for his Militia, and Smiths, and Carpenters, *&c.* But he left the common people to Manure the Land: Otherwiſe they would loſe all their Tribute, and the Fruit of the Ground.

In all the Conqueſts made by the Perſians, the Greeks, the Romans, the Egyptians, the Saracens, the Turks, the Tartarians by *Tamerlane*, there hath no ſuch thing been done, as the tranſplanting of the moſt of the common Inhabitants.

Indeed the beggarly Goths, and Vandals, Oſtrogaths and *Hemli*, *&c.* came with their Wives and Children ſometimes, reſolving to poſſeſs or die: But what was a hundred thouſand of ſuch to all *Italy* when they poſſeſt it; or to all *Spain*, or all *France*, or *Africk*, in compariſon of the Inhabitants whom they ſubdued and maſtered?

In *England* how few were the Romans, yea or the Saxons, or the Danes, or the Normans, in compariſon of the *Britains* that were brought in ſubjection unto them? It was but the Great men, and Rich, and Military, and ſome fearful people that fled from their Armies, that fled into *Wales*. As Mr. *Tho. Jones* in his *Hearts Soveraignty* hath truly proved, the main Body of this Nation called Engliſh, is of the Brittiſh Blood (it's like many hundred to one) though the Language followed the ruling part.

§ 3. 3. It is evident that All the Twelve Tribes were in the Dominion of *Cyrus*, when he ſent the Jews to repair the Temple and City: The Two Tribes at *Babylon* where he made *Darius* King, and the Ten in his Hereditary Dominions and his Conqueſts, as Mr. *Calvet* in his *Naphthali* hath ſhewed; and as will appear by the Topography of the places named in Scripture, to which they were carried, Learnedly opened by Mr. *Lee*, abating his conceit of *Tartary*. And it is evident that *Cyrus* meant not to confine the grant of his free return to the Two Tribes: But thoſe that were not willing to return he did not compel: And moſt had poſſeſſion by that time of wider and fatter Habitations. *Ezra* 1. *Cyrus* made no queſtion of their liberty to dwell in *Judea*: But it was Gods Houſe at *Jeruſalem* that God charged him to Build, for which end he ſaith, *ver.* 3. [*Who is among you of all his people, his God be with him, and let him go up to* Jeruſalem *which*

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is in Judah, *and Build the House of the Lord God of* Israel (*he is the God*) *which is at* Jerusalem. *And whosoever remaineth in any place where he Sojourneth, let the Men of his place lift him up with Silver, and with Gold, and with Goods, and with Beasts*, &c. Were the Ten Tribes none of *the people of the God of* Israel? I must not swell this Book too big: Let the Reader that is willing to understand, peruse *Ezra*, *Nehemiah*, *Esther*, and *Daniel*, with *Haggai*, and *Zechariah*, and consider the Grants of *Darius*, and *Artaxerxes*, and the vast number of Jews still remaining abroad in the persecution of *Haman*, and he will find that it was not for want of Liberty to return that so many stayed behind, but because they avoided returning as a Suffering: And multitudes that had a Zeal for *Jerusalem*, settled in *Egypt* at *Alexandria*, that thence they might three times a year come to the Temple, without too much loss and cost.

§ 4. 4. In Christs time the Habitations of the Ten Tribes was of the same Religion with those at *Jerusalem*: And went thither to the Feasts; and submitted to their Priests and Ceremonies; Christ lived from his Childhood still in *Galilee*: At *Nazareth* and *Capernaum*, where *Peter*, *Andrew*, *James* and *John* lived: That is, close by the Ford of *Jordan*, by which is the passage to *Egypt*: There he had far more Followers than about *Jerusalem*: Thence went his supposed Father, and Brethren ordinarily to the Feasts at *Jerusalem*: *Zebhary* and *Elizabeth*, many Levites, Scribes and Pharisees dwell in the Countrey of the Ten Tribes: Though *Samaria* about the place of Worship, by Customs kept up some Animosity against *Jerusalem*, yet the Woman, *John* 4. could say, *When the Messiah cometh he will tell us all things*: *And is not this the Christ*: And what place so generally received the Gospel when *Philip* preached to them? It was not for nothing that the Christians were so long called Galileans. But this and more shall next be proved.

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In *England* how few were the Romans, yea or the Saxons, or the Danes, or the Normans, in comparison of the *Britains* that were brought in subjection unto them? It was but the Great men, and Rich, and Military, and some fearful people that fled from their Armies, that fled into *Wales*. As Mr. *Tho. Jones* in his *Hearts Soveraignty* hath truly proved, the main Body of this Nation called English, is of the Brittish Blood (it's like many hundred to one) though the Language followed the ruling part.

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Chap. VI. *What Converſion the Twelve Tribes have already had?*

§ 2. 1. AS is aforeſaid, The Saviour himſelf (and his Apoſtles) choſe his abode on Earth among them; and calleth them the loſt Sheep of the houſe of *Iſrael*; and the Children whoſe Bread muſt not be given to Dogs: They were the Circumciſion to whom he was a Miniſter: He ordinarily Preached in their Synagogues, and there wrought moſt of his Miracles: It was they that cryed him as King with *Hoſanna's*: It was they that followed him to the Croſs; and it was in *Galilee* where on a Mountain he appointed them to meet him after his Reſurrection.

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§ 9. 9. The seventh Chapter of the *Revelation* expressly nameth the Twelve Tribes, of which One Hundred and Forty four Thousand were Sealed, Twelve Thousand of each Tribe (meaning a great number) that were to be preserved from the Destruction that was to be executed on their Enemies. The boldness of those Expositors who give us their own Revelation instead of Christs, is palpable: who tell us that by these One Hundred and Forty four Thousand is meant all the Reformed that are saved from the destruction to be executed on the Papists? What words can we desire God to use more plain, that Men may not pervert? 1. God speaketh of Jews, and they say he meaneth Gentiles. 2. God nameth the Tribes, and they exclude them. 3. They are called [*The First Fruits*] of the Church: And they say, It meaneth the last. 4. The *numberless* Gentile Christians that with them partaked of the preservation, are by way of distinction mentioned in the next words: Yet these Commentators say, That the Gentiles are meant by the Twelve Tribes. 5. The Prophesie is put in the beginning before the Trumpets or Vials, even before all the Judgments that were to come on Infidel Jews and *Romans*; yet do they bring it down towards the end of the World, or after the Fall of Pagan *Rome*. Rev. 14. 4.

§ 10. 10. It was some considerable time before the Jewish Christians could be satisfied to let go their Priviledge of Peculiarity and Mosaick Policy, and to Embody on equal Terms with the Gentiles in the Catholick Church, and to Marry with Gentile Christians: And all that time Dr. *Hammond*, and *Grotius*, and others say, They had in the great Cities one Church of Jews and one of Gentiles; which also difference of Language would require; and so had two Bishops in a City: And *Peter* for the Circumcision, and *Paul* for the Uncircumcision, were the Roots of the Jewish and Gentile Miracle-working Ministry, which I suppose were the Two Witnesses mentioned in the *Revelation*; For whoever they were they may be known by the Promise, *Mark* 16. 17, 18. "In my Name shall they cast out Devils, they shall "speak

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§ 8. 8. *James* directeth his Epistle to *the Twelve Tribes, that are scatter'd abroad*: And it is evident that he writeth to them as Christians.

§ 9. 9. The seventh Chapter of the *Revelations* expresly nameth the Twelve Tribes, of which One Hundred and Forty four Thousand were Sealed, Twelve Thousand of each Tribe (meaning a great number) that were to be preserved from the Destruction that was to be executed on their Enemies. The boldness of those Expositors who give us their own Revelation instead of Christs, is palpable: who tell us that by these One Hundred and Forty four Thousand is meant all the Reformed that are saved from the destruction to be executed on the Papists? What words can we desire God to use more plain, that Men may not pervert? 1. God speaketh of Jews, and they say he meaneth Gentiles. 2. God nameth the Tribes, and they exclude them. 3. They are called [*The First Fruits*] of the Church: And they say, It meaneth the last. 4. The *numberless* Gentile Christians that with them partaked of the preservation, are by way of distinction mentioned in the next words: Yet these Commentators say, That the Gentiles are meant by the Twelve Tribes. 5. The Prophesie is put in the beginning before the Trumpets or Vials, even before all the Judgments that were to come on Infidel Jews and *Romans*; yet do they bring it down towards the end of the World, or after the Fall of Pagan *Rome*. Rev. 14. 4.

§ 10. 10. It was some considerable time before the Jewish Christians could be satisfied to let go their Priviledge of Peculiarity and Mosaick Policy, and to Embody on equal Terms with the Gentiles in the Catholick Church, and to Marry with Gentile Christians: And all that time Dr. *Hammond*, and *Grotius*, and others say, They had in the great Cities one Church of Jews and one of Gentiles; which also difference of Language would require; and so had two Bishops in a City: And *Peter* for the Circumcision, and *Paul* for the Uncircumcision, were the Roots of the Jewish and Gentile Miracle-working Ministry, which I suppose were the Two Witnesses mentioned in the *Revelation*; For whoever they were they may be known by the Promise, *Mark* 16. 17, 18. "In my Name shall they cast out Devils, they shall "speak

‘ ſpeak with new Tongues, they ſhall take up Serpents, and
‘ if they drink any deadly thing it ſhall not hurt them, they
‘ ſhall lay Hands on the ſick, and they ſhall recover.] Our Reformers pretended not to Miracles.

§ 11. 11. At the Wars of *Veſpaſian* and *Titus* againſt the Jews, One Million and One Hundred Thouſand were kill'd, and Seven Hundred Thouſand carried into Captivity; and the Chriſtians fore-warned by Chriſt, got out of the City and eſcaped. And in *Trajan*'s days a Madneſs ſeized on the Infidel Jews, and they roſe up and Murdered many ſcore Thouſands of the *Roman* Subjects: And after *Barchochebas* proclaimed himſelf the Meſſiah, Murdered ſo many more as amounted to an Hundred Thouſands: Whereupon *Trajan* and *Adrian* in Revenge kill'd between One and Two Millions of theſe Rebel Jews, ſtill ſparing the Chriſtians. After all this, the Infidel Jews could have but a ſmall number left: All *London* hath not near a Million. By which it appeareth that the main Body of the Jews preſerved, were the Chriſtians, to whom the Curſed part were few.

§ 12. 12. The Converted Jews fell into the Catholick Church, and Married with Gentile Chriſtians, and ſo ere long loſt the name of Jews, and became unknown.

So that the ſcattered Relicks now called Jews are but the Off-ſpring of the Self-curſed Rabble that were ſcattered after the aforeſaid ſlaughter of them.

§ 13. 13. In *Conſtantine*'s Reign the Jews had as much Liberty and Invitation to be Chriſtians as any others: And *Judea* was not only made a National-Provincial Church, but was more honoured for Chriſts ſake than any Nation no greater, ſave the Imperial Seat. There were more Churches Built, and more Monaſteries, and more Biſhops, than elſewhere, in ſo ſmall a compaſs: No Jew was forbidden there to live. No Countrey ſo honoured: The Devout People from *Rome* and many Countreys went thither, ſome on Pilgrimage, and ſome to dwell: Thence they fetcht what Relicks they could get in remembrance of Chriſt. There at *Bethlehem Jerom* lived while he wrote and ſtudied much of his Works.

§ 14. 14. Since then in all Ages ſome of the Infidel Relicks have been converted: Whether the Hiſtory of the diſ-

pute

pute between *Gregentius* and *Herbanus*, and the miraculous Conversion of them by Christs Appearance be true or no, (which few judicious Men believe,) in all Ages many Jews have been Baptized, and some proved excellent Divines.

§ 15. 15. When all the Ten Kingdoms that had been Tributary or Subject to the Pagan Empire, so quickly followed the success of *Constantine* and the Christian Arms, and turned against the Pagan Idolatry, it is utterly incredible that multitudes of the Infidel Jews did not the same. No one Nation turned all at once: And no one National Church under Heaven were all (that I say not the most) sincerely holy Christians. The visible Church still consisted mostly of temporizing Men, that came in to Christianity for worldly Interest, over-awed by Christian Power: Till it came to this, the Christians were a persecuted party, and no National Church. And the unbelieving Jews were not like to be so free from the Love of the Flesh and World, as more and as others did. Christ Riding Victoriously on the White Horse, and Conquering his Enemies, brought the Nations to Submission, after he had by the Word and Martyrdom purified to himself a holy Generation. As all the *Revelation* fully telleth us. Therefore if *Judea* was not made a National Church, no other Nation was made such. Christians, *Zonaras* saith that many hired by Money turned Christians, Two Hundred Thousand turned Christians for fear in their Troubles at *Toledo* in *Spain* (whither they were long before sent.) And Forty Fryars were sent to instruct them. After that *Ferrerius* converted many. Read but the Chronological Tables of my worthy Friend Mr. *Clarkson*, and you shall find, how they were hated, hunted and destroyed, in *Spain*, *France*, and almost all Christian Nations, except *Rome*, and how many turned seeming Christians for fear.

Chap.

which I find no more there promised, than to all the Church in the New World.

1. God cast not away the *fore-known Elect*, *v.* 1, 2, to 11.

2. Through their Fall and Infidelity, persecuting the Christians from among them, the Gospel came to the Gentiles, *v.* 12.

3. It was but *some* of the Branches that were broken off, *v.* 17.

4. As the casting away of them was the converting and reconciling of the Pagan World; so their receiving was as a Resurrection of life from the dead, *v.* 15.

5. The Converted Gentiles were but grafted in among them, and partakers with them, (and not without them) of the fatness of the Olive, *v.* 17.

6. Not the Root, but the some Branches that were broken off, was that we might be grafted in, *v.* 19. It was chiefly the Priests, and Rulers, and the self-cursed Rabble that followed them, and yet some Priests and Pharisees were converted.

7. If they continue not in Gods Goodness, the Gentiles also shall be broken off, *v.* 22. So much of conditionality is in the Promise: And yet there is more Scripture to expect that the Gentiles shall not be broken off, than that there shall be any more National Conversion of the Jews.

8. The promise of restoring the broken Branches is, If they continue not in unbelief, *v.* 23.

9. Yet here is a Prophecy that the Jews shall be eminently replanted, *v.* 24. and not for ever left in general unbelief.

10. It was but blindness in part that happened to those some, till the fulness of the Gentiles came in: Which must either mean, till the Empire of the Roman World fell into the Christians hands: Or else till all the Gentiles were converted that ever shall be: This last cannot be the meaning, for then it would not be till the end of the World, therefore it must be the former, which is long fulfilled, *v.* 25.

11. So all *Israel* were saved, that is, 1. All the *Israel* of God, the believing Children of *Abraham* (for all are not Israel *that are of* Israel,) gathered into one Catholick Body. 2. And so many of Natural *Israel* as to make not only one of the two Witnesses and Olive Trees, but also a formed National honoured Church-Society.

12. When

12. When to drive away the Gospel to the Gentiles some were left in unbelief: The Elect part were they that were beloved for their Father *Abrahams* sake, (much more for Christs sake,) *v.* 28.

13. As it was from them that the Gentiles had the Gospel; so it was from the Gentiles mercy that the restored Body of the Jews obtained mercy, being by the Christian Emperors and Princes restored and honoured, *v.* 29, 30.

14. God left the Rulers and many others in unbelief, that he might recover (not each single person, but) a Political Body and Power to the Nation as he did, *v.* 32. As *Alexander Severus* gave the Infidel Jews power to chuse them a Governour of their own (under him) the Christian Emperors did for the Christian Jews much more.

15. Thus is Gods Goodness and Severity glorified: And what word in that Chapter proper to the Jews is not fulfilled?

§ 4. As to the Texts that mention the *Restitution of all things*, the Creatures groaning to be delivered from the bondage of corruption, drinking the fruit of the Vine new, and such like; what word is in all this that respecteth the Jews more than the Gentiles, or that may not be performed in the New World, unlimited to Jews, or to a Thousand years?

§ 5. The same I say of the Lords Prayer, *Let thy Kingdom come, &c.* which long made me hope for better days on this same Earth: But this saith nothing more of the Jews than of the Heathens. And who can here find any limitation of this Kingdom to a Thousand years? All the Word that tells us what to pray for, doth not tell us what in this World we shall obtain. I doubt not but we may pray for Jews and all men, but that proveth not all shall be converted and saved: We may have hope of many Individual Jews, when we have no promise of a National further Restitution of them any more than of any others.

Chap. VII. *Whether there be any* Jerusalem *Monarchy of* Jews, *or any further Conversion of them, more than of other Men, promised by God?*

§. 1. I know of no such Promise in Gods Word, but I find it in many Books of Men, and I hear of it in the Prayers and Sermons of many Men, so good and of so good repute, that divers of my Friends dissuade me from so much as giving my Reasons against it, lest I lose my Reputation with such Men, and lest I occasion a Division by contradicting them. And is it come to that? Must our Concord be held on such humane, loose and unsound terms? Is this favouring the things of God, or of Men? If it be proved an Error, as king Gods Name in vain, pollute Sacred Worship, and adde to the Word of God, must we by silence promote a Concord in it? I only humbly propose the Reasons of my dissent to the tryal of wiser Men.

§. 2. 1. It belongeth to the Affirmers to produce their proofs: But I can find no Text cited by them, that to a sober search hath any such proof.

2. As to the many Texts of the Prophets of the uniting of *Judah* and *Israel* under *David* their King, and the Jews repossessing their own Land, and the Subjection of their Enemies, and the Neighbour Nations to them, and the great Slaughters of *Gog* and *Magog* in their Land, &c. 1. Let the Grandeur of Prophetical stile be allowed for, and this compared with the Propheties against *Babylon*, *Tyre*, *Sion*, *Moab*, *Edome* &c.

2. Read the whole Text, and you will find most expres passages, that cannot be applyed to any such time and use as this in question, but plainly speak of their return from Captivity, and their following state. It would too much swell my Book to try and vindicate all the particular Texts Mr. *James Calvert*, having already done it in his *Naphthali*, yet unanswered.

3. Confound not the Immediate Sense of the Propheſie, with the remote, and set not one against the other, the several

veral parts and degrees that make up the whole. Many Prophesies in the Psalms are spoken immediately of *David*, but as he was a Type of Christ, in whom they were though remotely yet chiefly fulfilled.

The Prophesies of the honour of the Jews, and their Restoration, had divers degrees of fulfilling. 1. They were primarily fulfilled in the return from Captivity, and the Power that followed under *Zorubbabel* and the *Maccabees*. 2. They were further fulfilled by the Coming of the Messiah, of the Seed of *Abraham* and *David*, in whom all the Nations of the Earth are blessed. 3. They were further fulfilled at Christs Resurrection, Ascension, and Effusion of the Holy Ghost, and the many Thousands of them Converted; And their spreading the Gospel over the Gentile World. 4. It was yet more fulfilled when Dominion was given to Christians, and the fulness of the Gentiles brought in all *Israel*, and settled a National Church in *Judea*; and put all their Enemies in subjection to the Catholick Church of Jewish and Gentile Christians, reconciled in one Body, the partition Wall being broken down. 5. It will be yet more fulfilled in the New Heaven and Earth; under the Gospel there is neither Circumcision nor Uncircumcision, but Christ is All and in All. How much more in the New World?

He that would promise to redeem Christians from Turkish Captivity, and restore them to their own Land, and prosper and honour them there if they will obey him, must not be thought to confound the several benefits and degrees of this Promise: He that will lead you into an upper Chamber, includeth every step of the Stairs that you ascend; and the promise of helping you up the first step, includeth not the last, but tendeth to it, and if you obey will lead you further.

4. Read the Book of the *Maccabees*, and other History, that you may not be ignorant of what is already done: For instance, How the great Ruine of *Gog* and *Magog* (so Hyperbolically set out) was fulfilled on the *Syrian* and *Gracian* Armies, (of which see the Assembly Mens Annotations.)

§. 3. II. Their next seeming proof is from *Rom.* 11. of which I have proved how much is fulfilled already; besides which

which I find no more there promised, than to all the Church in the New World.

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Chap. VIII. *Reaſons for the Negative humbly offered to Tryal,*

§ 1. I. THat which is done already according to Promiſe, we muſt not take for undone, or expect to be done again. But the Calling of the Jews is done already according to Promiſe: *Ergo, &c.*

I hinted this oft before; I will not ſhun repetition where the cauſe requireth it.

1. It is granted that the Catholick Church is called *The New Jeruſalem*, ſo far as it is ſhort of the other World: But the Catholick Church, and therein the Jewiſh Nation, was more glorioufly ſet up by the Chriſtian Empire, than the Millenaries, can reaſonably expect or plead for: 1. What are a few Rabble Jews, ſuch as are among us, to the great, rich, victorious Roman Empire, the greateſt that ever was on Earth, which turned Chriſtian in the Regent part, and ſhortly in the commoneſt Profeſſion? What an Empire would the Jews of *England, Spain, Portugal, Turky, &c.* make?

2. *Conſtantinople* was then called not only *New-Rome*, but *New-Sion:* And how greatly did it excel *Jeruſalem* in ſpaciouſneſs, riches, power and glory?

3. How ſmall and barren a ſpot was *Judea*, (like our *Wales*) in compariſon of the Roman Chriſtian Empire, in *Europe, Aſia* and *Africa?* Like the *Iſle of Man* to *England.*

4. How great a Protection had the Jews under *Conſtantine*, and following Emperours, above what they had even after their Reſtoration from Captivity, from *Zorobabel* and the *Maccabees* to the end of their Policy.

5. What could they now deſire for their return more than they then had? What greater liberty, or encouragement, or help? An exceſs of Honour was put on their Countrey, and on all that would come into the Chriſtian Church.

6. What better Plantation of Religion can be expected in *Judea*, than was when the Emperours built them Temples, and devout people travelled thither, and dwelt there, and bought them Bibles, and built them Religious Houſes, and ſet over them Paſtors, and Biſhops, and A. Biſhops, and a Patriarch,

triarch, one of the five in the Empire? And their National Church honourably united to the Catholick? What outward honour can they expect more? All Proteſtants note it as the wicked Superſtition of the Popes, that they were ſo ſet on the honouring of *Jeruſalem* and *Judea*, called *The Holy Land*, that they forced Emperours, and Kings (of *France* and *England*, &c.) at vaſt charges to go fight for it, to the loſs of 100000 men.

§ 2. Obj. *But* Judea *was not all planted with Jews, but with a mixt people.*

Anſ. 1. And muſt all that now poſſeſs it be robbed of their Habitations and Eſtates, to make room for our Jews? 2. There were no Jews reſtrained from going thither that deſired it: And would you have them forced, or ſent thither with a Paſs? 3. Thoſe that would not go thither had better encouragement where they dwelt.

§ 3. Obj. *But it was not the main Body of the Nation that was converted and reſtored.*

Anſ. 1. I have given great probability that it was the far greateſt part, ſo many of the Rebels had been before deſtroyed. 2. There was no Heathen Nation where the greater number preſently turned Chriſtians, till Power and Intereſt prevailed with them: Even till the days of *Alaricus* and *Theodorick* thouſands were Heathens in Chriſtian *Rome*. And holy *Chryſoſtom* in his days in the glory of *Conſtantinople*, reckoned but of a hundred thouſand Chriſtians, beſides Separatiſts and Hereticks, the reſt being Heathens and Jews; ſhall we therefore ſay that ſuch were no National Churches, that is, Chriſtian Kingdoms?

§ 4. Obj. *But while their Governours were ſet over them by others, and not choſen by themſelves, they could not be called Jewiſh National Churches.*

Anſ. 1. Their Paſtors were choſen by themſelves, whatever the Souldiers and Magiſtrates were. The Inhabitant Chriſtians Jews and Gentiles choſe them. 2. Their ſubmiſſion and conſent might make them Churches of Jews. 3. But I confeſs they were not, nor ever muſt be, Churches of Jews ſeparate from the Gentiles, or otherwiſe than as parts of the Catholick United Church. It ſeems you take not the Jews for converted, till they become ſeparated from the Catholick Church, and claim their old peculiarity. Of which more anon.

§ 5. II. The Doctrine of the Jews Converſion as inferring a Policy or Monarchy of Jews as ſuch, is a contradiction, and therefore impoſſible.

Is there any room then for any further diſpute of it?

When there are no Jews, there cannot poſſibly be any Kingdom or Common-wealth of Jews: But were the ſelf-curſed Progeny converted, they would be no Jews immediately in a Religious ſenſe, nor within ſixty or eighty years in a natural ſenſe.

1. A Converted Jew joyneth himſelf to the Catholick Church, and knoweth that this is his advancement above the old ſeparate ſtate of Peculiarity, and knoweth that *Moſes* Law and Policy is ended; and that if he turn to that Law, he falls from Grace, and if he be (Jewiſhly) Circumciſed, Chriſt ſhall profit him nothing: Therefore he is no more a Jew in Religion.

2. And being a Catholick Chriſtian, he will marry with Gentile Catholicks, and not confine Marriage to thoſe of his own Nation, to keep up the ſeparation. And ſo within a ſhort time there would be no Natural Jews. For inſtance; If *A* marry *B*, a Gentile Chriſtian, their Children will be but half Jews: If their Children marry Gentile Chriſtians, their Children will be but a quarter Jews: And if thoſe marry Gentile Chriſtians, their Children will be but an eighth part of Jewiſh Race; that is, no Jews at all: Thus it is ſaln out with the Progeny of all their converted Anceſtors. I have ſince I was twenty four years old, lived in the houſe with the Mother of the Grandmother of the Grandfather of ſome now living. And if I have ſeen between 24 and 76 ſo many Generations, in how ſhort a time would Converted Jews be no Jews?

§ 6. III. And the deſire of ſuch a Jewiſh Converſion, State and Kingdom, or Church, as ſhould continue them in a Jewiſh Line and Peculiarity, diſtinct from the Catholick mixed Church, is a *wickedneſs*, and contrary to the very nature of Chriſtianity, and the Kingdom and Deſign of Chriſt: For Chriſt came to take down the Partition Wall, Middle Wall, and make of two one new man, even both one, (no longer two:) Here is neither Greek nor Jew, Circumciſion nor Uncircumciſion, Barbarian, Scythian, Bond or Free, but

 Chriſt

Christ is All, and in All, of whom the whole Family in Heaven and Earth is named, and will have all to grow up to one perfect man, *Eph.* 2. & 3. & 4. *Col.* 3. Will Christ now turn against his own uniting Design and Kingdom, and set up *Moses* again and his Policy?

§. 7. Obj. *But we do not hold that he shall set up* Moses *Ceremonial Law, or Worship.*

Answ. Nor if you are Christians, should you say, that he will turn again the one United Body into two, and by restoring the carnal Peculiarity, to set up again the Wall of Separation?

§ 8. Obj. *But if English, French, Spaniards, &c. may be still distinct, why may not Jews and Gentiles?*

Ans. Because *One* is but accidentally and mutably, from the difference of Countreys and Habitation, and of Language, and Trading, and Government, which Christ came not to unite: But the other is on pretence of a Religious Trust on a Divine Gift of Peculiarity, setting them up above the rest of the Church, which Christ came to take down, and tendeth to Church Divisions.

§ 9. IV. So hardly were the first Converted Jews taken off their conceit of Peculiarity, and acknowledging Catholick Equality of the Gentiles, and such doleful Heresies and Breaches were made by this Pride, that it is not safe tempting them to it again.

§ 10. V. It seemeth a Carnal Imputation of the most Holy God; as if he made under the Gospel so great an account of one sort of People by their peculiar Birth-priviledge, above all the rest of the World. When *Paul* tells us that All Believers are *Abrahams* Children, and that he is not a Jew that is one outwardly, nor that Circumcision which is of the flesh. And the Jews are so far from being of any better nature or desert than other men, that the Infidel part have ever since their self-cursing and obdurateness in unbelief, been found in all Nations to be the most coverous, treacherous, and sottish sort of People: Much unprepared for so great a change.

§ 11. VI. Either All the Off-spring of the Jews shall be partakers of this pretended Priviledge and Monarchy, or only the Off-spring of those that continued Infidels till the change.

But

§ 5. II. The Doctrine of the Jews Conversion as inferring a Policy or Monarchy of Jews as such, is a contradiction, and therefore impossible.

Is there any room then for any further dispute of it?

When there are no Jews, there cannot possibly be any Kingdom or Common-wealth of Jews: But were the self-cursed Progeny converted, they would be no Jews immediately in a Religious sense, nor within sixty or eighty years in a natural sense.

1. A Converted Jew joyneth himself to the Catholick Church, and knoweth that this is his advancement above the old separate state of Peculiarity, and knoweth that *Moses* Law and Policy is ended; and that if he turn to that Law, he falls from Grace, and if he be (Jewishly) Circumcised, Christ shall profit him nothing: Therefore he is no more a Jew in Religion.

2. And being a Catholick Christian, he will marry with Gentile Catholicks, and not confine Marriage to those of his own Nation, to keep up the separation. And so within a short time there would be no Natural Jews. For instance; If *A* marry *B*, a Gentile Christian, their Children will be but half Jews: If their Children marry Gentile Christians, their Children will be but a quarter Jews: And if those marry Gentile Christians, their Children will be but an eighth part of Jewish Race; that is, no Jews at all: Thus it is faln out with the Progeny of all their converted Ancestors. I have since I was twenty four years old, lived in the house with the Mother of the Grandmother of the Grandfather of some now living. And if I have seen between 24 and 76 so many Generations, in how short a time would Converted Jews be no Jews?

§ 6. III. And the desire of such a Jewish Conversion, State and Kingdom, or Church, as should continue them in a Jewish Line and Peculiarity, distinct from the Catholick mixed Church, is a *wickedness*, and contrary to the very nature of Christianity, and the Kingdom and Design of Christ: For Christ came to take down the Partition Wall, Middle Wall, and make of two one new man, even both one, (no longer two:) Here is neither Greek nor Jew, Circumcision nor Uncircumcision, Barbarian, Scythian, Bond or Free, but

Christ is All, and in All, of whom the whole Family in Heaven and Earth is named, and will have all to grow up to one perfect man, *Eph.* 2. & 3. & 4. *Col.* 3. Will Christ now turn against his own uniting Design and Kingdom, and set up *Moses* again and his Policy?

§. 7. Obj. *But we do not hold that he shall set up* Moses *Ceremonial Law, or Worship.*

Answ. Nor if you are Christians, should you say, that he will turn again the one United Body into two, and by restoring the carnal Peculiarity, to set up again the Wall of Separation?

§ 8. Obj. *But if English, French, Spaniards, &c. may be still distinct, why may not Jews and Gentiles?*

Ans. Because *One* is but accidentally and mutably, from the difference of Countreys and Habitation, and of Language, and Trading, and Government, which Christ came not to unite: But the other is on pretence of a Religious Trust on a Divine Gift of Peculiarity, setting them up above the rest of the Church, which Christ came to take down, and tendeth to Church Divisions.

§ 9. IV. So hardly were the first Converted Jews taken off their conceit of Peculiarity, and acknowledging Catholick Equality of the Gentiles, and such doleful Heresies and Breaches were made by this Pride, that it is not safe tempting them to it again.

§ 10. V. It seemeth a Carnal Imputation of the most Holy God; as if he made under the Gospel so great an account of one sort of People by their peculiar Birth-priviledge, above all the rest of the World. When *Paul* tells us that All Believers are *Abrahams* Children, and that he is not a Jew that is one outwardly, nor that Circumcision which is of the flesh. And the Jews are so far from being of any better nature or desert than other men, that the Infidel part have ever since their self-cursing and obduratenes in unbelief, been found in all Nations to be the most covetous, treacherous, and sottish sort of People: Much unprepared for so great a change.

§ 11. VI. Either All the Off spring of the Jews shall be partakers of this pretended Priviledge and Monarchy, or only the Off-spring of those that continued Infidels till the change.

But

But neither of theſe can be true. 1. The Off-ſpring of all that have been converted for fourteen hundred years after Chriſt, cannot poſſibly now be made any parts of a Jewiſh Monarchy or State: Becauſe they are all unknown, and are now no Jews: And ſo that it is impoſſible.

2. And to advance only the preſent profligate Generation, to a ſeparate Monarchy, excluding all the Off-ſpring of the Converts of all former Ages, looks ſo ſtrangely, that the affirmers had need to bring good proof of it, conſidering the difference of quality and number, that the leaſt and worſt part ſhall be chiefly advanced.

§ 12. VII. Either in this Jewiſh advancement, all the reſt of the Godly through the World ſhall be as much advanced, or the Jews alone. If all the Godly, they being I hope a Thouſand to one Jew, why ſhould it be called a Jewiſh *Jeruſalem* or Monarchy? Then ſure, this New *Jeruſalem* muſt be ſeated in all Kingdoms, where the Godly dwell; And ſhall they every where be Lords? If it be only for the Jews, can any but a Jew believe it? That the Off-ſpring of the ſcattered, curſed, ſottiſh Enemies of Chriſt, ſhall be ſo much preferred before all the Godly through the World?

§ 13. VIII. Either all the Nations of Heathens, Mahometans, Papiſts, and Ungodly Ones, ſhall be Converted, with the Jews, or not: If yea, it will be a New and Happy World indeed: A Bleſſed Change will be made on Kings, and Parliaments, and Lords, and Rich Men, and Poor: And there will be as many Miracles as Men, when all thoſe ſhall be made wiſe and holy, that we cannot now with twenty years preaching prevail with to be Men, and to ceaſe malignity, and beſtial Luſts: Sure God will not Burn ſuch a Bleſſed World, and bury ſo many Millions of Miracles in the Flames.

But if it be only the Jews, that are miraculouſly Converted, it muſt be a Miracle that muſt cauſe the malignant Princes and People, Heathens, Mahometans, Greeks, Papiſts and Carnal Proteſtants, either to become Subjects to theſe poor Jews where they dwell, or to help or permit their Tranſportation to *Jeruſalem*, and then to be ſubject to them there: If this muſt be their Fate, why do we not acquaint our ſelves with thoſe few curſed Enemies of Chriſt, that

that live in *London*, in *Wapping*, or elſewhere near us, and honour them, and beg their favour againſt the time of their Reign. *Oliver Cromwell* appointed a Solemn diſpute before him, whether the Jews (for Money) ſhould have a Toleration, and when that good Man Dr. *Tho. Goodwin*, and ſome other godly Independents had ſpoken much for it, *Matthew Newcomen* (that holy Man) ſo opened the wickedneſs of turning looſe a Curſed Generation to tempt a Nation to Infidelity, that is already too much inclined thereto, as turned the Scales, and put an end to that deliberation.

§ 14. IX. Either the feigned Converſion of theſe Jews will be before the burning of the World, or after: But neither before nor after: Therefore not at all.

1. If it be Before, either it will be the Thouſand years Reign, or ſome part of the Thouſand years Reign, or beffore it all.

If it be the Thouſand years Reign, then 1. The World muſt laſt yet a Thouſand years after the Jews Converſion: Which few believe. 2. And then there will be no Thouſand years Reign after the Conflagration, which our chief Millenaries will not endure: For there is but One Thouſand years Reign looked for by them. 3. And then the New *Jeruſalem* ſtate ſhall have the numberleſs Enemies of the Armies of *Gog* and *Magog*: And ſhall fall to a Laodicean Lukewarmneſs: What! After ſo many Millions of Miracles?

2. But if they ſay it will be After the burning of the World, that is before diſproved: For the Thouſand years are paſt before that Conflagration. *Gog* and *Magog*, and the numberleſs Enemies will not ſurvive the Burning, nor live in the New Earth, wherein dwelleth Righteouſneſs.

3. And if they ſay that it will be but ſome part of the Thouſand years, or a ſhort time before the Conflagration. 1. The Thouſand years will not be divided, part before the Burning, and part in the next World. 2. And ſo ſhort a Reign of the Jews, as ſhall end before the Thouſand years, and Burning, will not anſwer the glorious preparation of ſo many Millions of Miracles, nor the Doctrine of their ſo ſpeedy Apoſtaſie after, as to prepare for the *Incendium*.

§ 15.

§ 15. X. The Miracles muſt be ſo many and great, that muſt go to the feigned Converſion and Exaltation of theſe Jews, that it will be a great and heinous crime to impoſe them on God by preſumptuous Fiction, if the Truth of them be not proved; 1. As to the number of Converts. 2. Their preſent unfitneſs. 3. Their ſcattered diſtance. 4. Their Servitude in all Nations. 5. The feigned way of their Converſion. 6. The ſtate of their feigned Exaltation. All theſe muſt be ſo full of Miracles, that will a thouſand-fold exceed all the Miracles that ever Chriſt did on Earth, or his Apoſtles after him. And God keepeth ſo conſtant a tenor in his Eſtabliſhed Order of working by means and ſubordinate Cauſes, as that we muſt have good proof before we ſay that he will do all this. Tell us not *what God can do*, when our Queſtion is, *what he will do*. God can enlighten the World without the Sun, or make all the frame of Heaven and Earth to change their courſe: God can convert Turk and Pope, and all the Heathens in the World, and all the bloody Princes and Souldiers, to morrow. But do not therefore ſay that He will do it. When the Devil tempted Chriſt to ſhew his power by a Miracle, he ſaith, *It is written, Thou ſhalt not tempt the Lord thy God.*

God hath appointed a quite contrary way for mens Converſion, *Rom.* 10. *How ſhall they believe on him of whom they have not heard? and how ſhall they hear without a Preacher? and how ſhall they Preach unleſs they be ſent? Chriſt aſcended on high to give gifts and offices to men, for this end*, Apoſtles, Prophets, Teachers, *to gather and edifie his Church.* Chriſt tells us of no way but the Lord of the Harveſt to ſend forth Labourers, and the Meſſengers to go into the high-ways and hedges, and compel them to come in: And the Sowers to go forth to ſow that Word, which is the regenerating Seed.

Though Chriſt would ſpeak to *Paul* from Heaven, it was to ſend him to *Ananias*. And though an Angel appear to *Cornelius*, it is to ſend him to *Peter* to be taught. Though Miracles affright the Jailor, *Act.* 16. it is to ask *Paul* and *Silas*, *what he muſt do to be ſaved.* And by what warrant ſhall we ſay that Chriſt will for millions quite change this his appointed way?

§. 16.

§ 16. 1. As to the number, it must be ten thousands of Miracles that a number so great should be thus changed all at once, or near it, throughout the World: And yet that a number so small in comparison of all others, should become a Monarchy, and *Gog* and *Magog* be so friendly to them, as to permit and help them, as *Cyrus* did the Jews, in their removal, and afterward be subject to them.

§ 17. 2. They are now a more sottish Generation, full of Malice against Christ, and Cruelty to Christians where they dare shew it; sordidly worldly and covetous: They live among Christians, and all our endeavours, converse and examples scarce converteth in this Kingdom, three in an Age. Bear with me you that talk so zealously for the Jews Conversion and Kingdom, while I ask you, How many in *London* have you converted in your lives? Yea, How many have you laboured with by Instruction and Argument to convert them, while you have prayed for their Conversion, and censoriously disputed against us that doubted of your Opinion?

§ 18. 3. They are scattered over the most of the Earth, being every where a hated and despised people. And shall Preachers be sent to them in all Lands at once? Shall Preachers so quickly be made, when no Countrey have enough for their needful work at home? And shall they quickly learn and speak all the Languages of the Countreys where the Jews are? (For Hebrew alone will not do the work.) And shall all Jews on Earth, get together to *Jerusalem*? Will they be Rich enough to bear the charge of their Transplantation? Or enough cured of the love of Riches, to leave their Trades and Wealth behind them?

§ 19. Obj. *We hold not that they shall all be converted or dignified, but enough to possess* Jerusalem *and Reign there*: Say some, *The Tartarians may do it.*

Ans. It seems then it is but the Popes old Zeal, to recover the *Holy Land*: But what's this to the Conversion of the Jews? Were they converted when *Godfrey* and others recovered it? The Tartarians taking *Jerusalem*, will not prove the Conversion of one Jew, that now is taken for a Tartarian.

§ 20. 4. They are in such servitude in all Nations, and so contemned a People among them, as must prove it a Miracle for them to remove so far, to power.

§ 21. 5. The feigned means of their Conversion is millions of Miracles.

1. The New Opinion is, that Christ shall do it by appearing in the Air as he did to *Saul*. O take heed what you impose on Christ! That appearance of Christ was seen but by a very few in one place: And the words heard by none but *Saul* himself. Shall Christ in the Air be seen at once in *Persia*, *Greece*, *Rome*, *Portugal*, and all Nations where there be Jews? (And yet these good men are against the *Lutheran Ubiquitarians*!)

And shall Christ Preach to them in the Air, and his voice be heard throughout the World, a thousand times further than the Thunder?

And how will they know that it is Christ? when on Earth they would not know him, but imputed his Miracles to *Beelzebub*?

And will the bare sight of Christ, make millions of ignorant sots presently understand all the Essentials of Religion, yea and become eminently wise and holy, when we can scarce teach an ignorant one now to understand the Catechism or Creed in many years? I doubt many Millenaries have some such Servants and Children in their own houses.

2. Some say that *Elias* shall come and Convert them? A Jewish Dream: And how will they know that he is *Elias*? As they knew *John Baptist* to be *Elias*! If you say, as *Peter* did on the Mount, I say, that was by Inspiration, or by Christs telling him that it was *Elias*. Shall they have either of these?

And where shall *Elias* preach to them? Is he also ubiquitary? If he preach in *Spain*, shall they hear him in *Portugal*? Or if in *Holland*, or Rome, shall they hear him in *England*? If he preach at *Stepney*, shall they hear him at *Westminster*, at *Yarmouth*, at *Norwich*, and all over the Land, and over all the World at once? Or must he stay long enough to go over all the Earth? If one Man can do so much, why have many thousands done so little on the Jews to this day?

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3. If you say, God will raise up and send forth Ministers enough, that will be yet a greater Miracle; To give so many Skill, Will and Zeal? To cause them to speak with all the Languages of the Nations? When the Jesuits at *Japon*, *Congo*, and *China*, after many years Learning their Tongues, do but set the Nations in a Laughter, to hear their mispronunciation, as *Maffeius*, *Varenius*, and others tell us.

And who will furnish so many Thousand new inspired Preachers, with Money to carry them through all the World? And procure them free passage through Enemies Lands?

4. But the last answer I expect is, that nothing is difficult where God will work, and Grace shall make one sight of Christ, to Convert them all. I answer, If you lay all on the Miraculous Inspirations of God, that can do it without seeing Christ, and without preaching; As God made the World with a Word: He can so make every Infant a Doctor, that they not stay as Christ, to encrease in Stature and Wisdom. But if you feign him to purpose or promise this, take heed lest he will not hold you guiltless for taking his Name in vain. This Creating Inspiration of sudden Wisdom, Faith and Holiness into so many Thoulands over the World at once, will be a greater Miracle, yea Millions of Miracles, than ever Christ did: And is quite contrary to the Word of God.

§ 22. 6. The feigned Exaltation of them by a *Jerusalem* Monarchy is also a devised Miracle: That these scattered people by such means, should get to *Jerusalem*, and become a Grand Monarchy, and that in a place so incapable, and that never was such, no not in *David*'s dayes.

§ 23. XI. Another reason against this Jewish Monarchy at *Jerusalem* is, that instead of an Exaltation, it would be a Banishment to the Jews. *Judea* being like our *Wales*, or not so big as half *England*, and a Countrey (though flowing with Milk and Honey in comparison of the *Arabian* Wilderness, yet) very full of Mountains, Rocks, and Deserts, and oft infested with Famines. So that could they bear their charges thither, I believe that the Jews in *Portugal*, *Constantinople*, *Rome*, and *Thessalonica* alone, would take it for as sad a Banishment to be sent to *Judea*, as all *England*

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would do to be ſent to *Jamaica*, yea or *Barbadoes*.

If you ſay that God can feed them by Manna, or by Angels, or Ravens, or make all the Neighbours Countreys, (*Egypt*, *Meſopotamia*, &c.) feed them; take heed of impoſing upon God.

§ 24. XII. God in Scripture hath given us another deſcription of the Two New *Jeruſalems*, the Infantile and the Perfect, that on Earth, and that on Heaven, more Glorious and Deſireable than the Jewiſh feigned one: Therefore we ſhould not obſcure the Glory of them by ſuch a Fiction. As Satan fighteth againſt the Spirit by a falſe Spirit, and againſt the Church by a falſe Church, and againſt the Miniſtry by a falſe Miniſtry, and againſt Unity by falſe Unity, ſo doth he againſt the Kingdom of Chriſt, and the New *Jeruſalem* by a Counterfeit.

1. As the *Aſſyrian*, *Perſian*, *Grecian*, and *Roman* Monarchies were the four mentioned in *Daniel*, ſo there have been ſince a fifth and a ſixth. By a Monarchy now is meant only the Greateſt on Earth known to the Church. The fifth was the Chriſtian Empire, whoſe Chief Seat was *Conſtantinople*, called *New Rome*, and *New Sion*. I am not ignorant what is ſaid againſt this by *Heddeggerus* and many others: That is not to be diſputed in this narrow Room. The ſixth Monarchy viſibly is the Turks, with the Tartarian Unity, *Gog* and *Magog*. The ſeventh, the Sabbatical and Perfect Monarchy is that of Chriſt in the New Heaven, and New Earth, wherein dwelleth Righteouſneſs, after the Burning of this World: By debaſing Fiction confined to a Thouſand years, and Chriſts own Kingdom alſo ſo confined, whereas this wicked World hath already laſted Six Thouſand years within Three Hundred and Ten. This vilifying of Chriſts Glorious Kingdom is by blind Zeal now made the exalting of it, by many deceived and deceiving Men.

Chap. IX. *Of the New Earth.*

§ 25. CConcerning the New Earth we must content our ſelves with what God hath reveal'd, and not ſearch into the unrevealed things.

1. It is revealed, that it will be the Reſtitution of all things; that in it ſhall dwell Righteouſneſs; that the whole Creation groaneth to be delivered from the Bondage of Corruption into the Glorious Liberty of the Sons of God; that it will be a Paradiſe State; that Chriſt ſhall Reign over it; that no Glorified Saints ſhall loſe any of their part in Heaven by it; that there will be no death, nor miſery: Therefore there will be no *Gog* and *Magog*, and numberleſs Armies of the wicked: For there entereth nothing that is defiled: It will be a State of Communion with Heaven. Angels and Men will have familiar Converſe: Chriſt ſhall be joyfully known among them as their Saviour and King: Neither Chriſt nor the Saints will lay by the Humane Nature or Body, but their Bodies will be ſo far refined as ſhall be ſuitable to the condition of the New refined World: This much is certain.

But theſe things following are uncertain. 1. How much of the Old Earth God will uſe in the conſtitution of the New. Whether only the Surface of the Earth ſhall be Burnt, and the Things and Works thereon, or alſo the Interiour parts diſſolved into a Chaos: As it is uncertain to us whether the Chaos at the preſent Earths Creation, was the Relicks of a former World: We are not certain whether there was any former World; Though to conjecturing Reaſon it ſeems improbable that God who delighteth in his Works, and will continue a World to Eternity, ſhould from all Eternity have nothing but Himſelf, till Six days ago (Six Thouſand years.) But this will infer *Ariſtotle*'s Eternity of the Univerſe (except mutations of alterable compoſitions) that the World is an Eternal Effect of an Eternal Cauſe; and *Gaſſendus* his Indefiniteneſs (he meaneth Infiniteneſs) of the World, and the old Opinion

Opinion that God and the World are but One, as Soul and Body: By which they resolve the Grand difficulties that God is not *Pars Entitatis*, which were to be Imperfect and so no God, the Entity of the *World and God* being more than of either alone, if the World have any real Entity.

2. It is uncertain how God will people this New Earth: Some think as he did this Earth by *Adam* and *Eve*. Some think, by a Creation of many at once; some think by a Transplantation from some other Orb: Some think as Dr. *H. More*, that except a few rare Saints or Martyrs, all go hence but into an Aerial Vehicle, and may thence without loss be made Inhabitants of the New Earth. And some think that those that are found alive, shall live in the Fire and after, and some that they shall be caught up from the Fire, and Judg'd, and sent hither again.

3. It is uncertain whether there shall be any Generation on the New Earth: Mr. *Beverley* saith, They shall multiply so as to compensate with a [*much more*] for the *fewness of the Saved under the first* Adam] and each shall live the Thousand years: But Christ saith that the Children of the Resurrection neither Marry nor are given in Marriage, but are like the Angels, and die no more. The doubt is then, whether he call only those in *Heaven*, and not those on the New Earth, *the Children of the Resurrection*.

4. It is uncertain whether there shall be any stated visible presence of Christ here, or that only he shall appear as in Heaven, as the Sun doth by its Light, or only sometimes be seen as he was after his Resurrection. And so of the Angels.

5. It's uncertain whether the New Earth shall have any End or Change, or shall be Everlasting. It's certain that the Thousand years *Rev.* 20. are before it in this Life, but of its Duration God hath said nothing to us.

6. It's uncertain how much of the Old Heaven shall be Burnt: Though it's likely it will be only so much as was Cursed for Sin.

7. It's uncertain, whether there will be any removal to a higher World, and each Person live his Thousand years, and then as *Enoch* and *Elias* be translated, and so on to

following

following Generations; or each Person continue here for ever.

8. It's uncertain whether Devils shall be permitted here to be Tempters, or all Temptations be cast out.

§ 26. It will be no disparagement to Christ to Rule the Restored Earth as well as Heaven. Nor to Saints or Angels to be Governours under him. VVere the Sun Intellectual it would be no grief to it to be a Benefactor by its Influence to Earth: For it is no dishonour to God Himself, to Communicate all to the Creature that it hath. There may be here such Subjects as God promised Apostles and Saints that they shall Judge.

If by Faith in Christ God dwell in us by Love, and we in Him, and we have in us that Kingdom of Grace, we shall have our Part in the future Kingdom, though we understand not many difficulties about it. For Christ is the Author of Eternal Salvation to all them that obey him.

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